

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., January 10, 1929

NEW SERIES
VOLUME XXXI. No. 2

FINANCIAL STATEMENT

Total receipts for December 1927.....	34,471.34
Total receipts for December 1928.....	41,746.77
Budget receipts for 1927.....	278,506.56
Designated gifts for 1927.....	64,366.55
	342,873.14

Budget receipts for 1928.....	251,733.59
Designated gifts for 1928.....	151,733.59

Total receipts for the year 1928.....367,109.29

It will be observed that the December receipts for the year just closing exceeded the amount for 1927. It should be said in this connection that the budget receipts for December, 1927, were about \$26,000.00 with designated gifts amounting to \$8,000.00. The budget receipts for December 1928 were a little over \$20,000.00 and the designated gifts were \$21,600 plus. The churches gave more money during December 1928 than during the same month for 1927, but the designated gifts far surpassed designations for the previous year. Therefore, those interests dependent solely upon the budget are suffering and money is having to be borrowed in order to maintain them. Could all of the gifts have gone into the Cooperative Program, no money would have been borrowed.

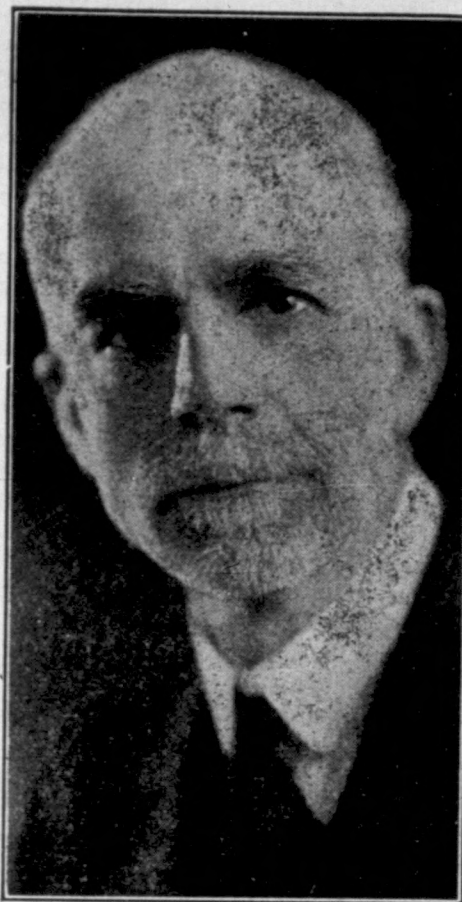
It will be observed that the total receipts for the year 1928 are \$7,109.29 more than the financial goal for the year 1929. If our people will contribute as much for this year as they did for the year 1928 and will let all go to the Cooperative Program, we shall have no trouble in meeting our obligations. Please take due notice and govern yourselves accordingly.

Let us get our balance for the new year and support every cause according to the plan of our Convention. Let us start right.

—R. B. Gunter, Cor. Sec'y

The percentage of gain in Sunday School pupils among Southern Baptists is 60.3; of Southern Methodists 19.9; of Northern Baptists 5.1, and Northern Methodists at the bottom with 1.4. This is from the Moody Monthly.

Dr. A. R. Bond in the Alabama Baptist says that Baptists have more ministers in Who's Who than any other denomination in the South. This is true of the whole list, and the special states in which they are in the majority are Alabama, Florida, Georgia, Kentucky, Mississippi, South Carolina, Tennessee and Texas. He says the ratio of ministers in Who's Who is for Baptists 24.3, for Presbyterians 19, Southern Methodists 14, Episcopal 12.1, Catholics 8.4 and Disciples 5.6. His statement is made in reference to Southern States only. We don't know how long it took Dr. Bond to work this out. He left out at least two names from the list of Baptist preachers in Mississippi, of whom there are six, two of them at Blue Mountain, one at Charleston, one at Clinton, one in Hattiesburg, and one in Jackson. There may be others for all we know. Certainly there are many others whose names are in the Lamb's Book of Life. Of the six Mississippi preachers in Who's Who, only one of them is now in the pastorate.



DR. E. Y. MULLINS

A TRIBUTE TO MY OLD TEACHER AND FRIEND

As one of the great host of preachers who have enjoyed the privilege of sitting at the feet of Dr. E. Y. Mullins, I desire to pay a personal tribute to his memory.

In addition to having one of the clearest and keenest minds that I have ever come in contact with, he had a heart that was magnanimous enough to encircle the whole world in the arms of its sympathies. It was my privilege after having been away from the Seminary for a few years, to return to Louisville as pastor of one of the churches. There is a combination of circumstances brought me into the most intimate contact with Dr. Mullins. During those five years of intimate fellowship I learned to know him not only as a gigantic intellect, and a far-sighted denominational leader, but as one of the most sympathetic and companionable men I have ever known. In his death therefore I not only feel the common loss of our most outstanding international denominational statesman, but there is also a keen sense of personal loss. Truly a great man in Israel has fallen, but his life was so abundantly fruitful that his influence will carry on, and he being dead shall yet continue to speak. Blessings on his memory!

—B. H. Lovelace,
Clinton, Mississippi

Mammoth Cave in Kentucky was bought recently by an association for approximately \$500,000. The purpose is to turn it over to the federal government for a permanent reservation, the amount necessary to purchase being contributed by popular subscriptions.

"ANGLO-AMERICAN RELATIONS" (By Plautus I. Lipsey, Jr.)

London, England.—When I was a boy at Clinton, I used to go across town frequently and play with W. M. Kethley and Jim Lackey. We would disport ourselves with great violence and vast enjoyment. If there was a little kicking and biting, it was taken as part of the game.

Mrs. Kethley and Miss Lackey encouraged our friendship with smiles, tea-cakes, peanuts, and apples. They never said a word to me about the possibility of us, the boys, shooting one another. They did not assure me repeatedly that Jim would not think of sprinkling me with poison gas. They did not earnestly protest that "Dub" could be trusted not to thrust me through with a knife or to destroy me with explosive powder.

And I—poor, callous wretch—never tried to tell the boys and their elders of my undying affection and my fixed resolve to walk peaceably with them as long as I should live. I never thought of it. Yet, despite that terrible lack of verbal cordiality, our joint esteem has grown warmer through the years.

That method does not, alas, hold good in international relations. For some reason which remains a mystery to me, there must be a lot of smooth talk, a lot of mouthing, a lot of fervent assurances that people in one country do not wish to murder people in another.

When I came to England, the question of peace and war between America and this country had not occurred to me as a topic for serious thought.

I had taken peace for granted. There was no rancor in my own heart and I knew of no ill-feeling toward Great Britain among my own countrymen.

Very soon I discovered, however, that "Anglo-American relations" was a frequent topic of public discussion. During my residence here the subject has been agitated almost constantly. Today it is perhaps the most absorbing subject which British public speakers and newspapers deal with.

"War with America is unthinkable", cries every public speaker, English or visiting American—and at once sets everybody to thinking of it.

"Armed conflict with the United States is inconceivable", proclaims every writer on international affairs—and by planting the thought in a thousand minds contradicts his own words.

And so are born suspicion, a painful self-consciousness, and irritations which grow to strange proportions.

Individual Americans and Englishmen get along marvelously well together. They recognize the excellent qualities and obvious faults, each of the other. They take for granted their reciprocal good-will and are shy of fervent assurances. They neither talk nor think of murdering one another singly or by wholesale.

But there are many millions of citizens of the two English-speaking nations who have no personal knowledge of those other people across the Atlantic. All they know is what they read in the papers, and what they hear from the mouths of politicians. And these two agencies are continually talking about "Anglo-American relations", giving the impression inevitably that

(Continued on page 5)

QUOTATIONS FROM DR. MULLINS

By Robert G. Lee

"The heart of Jesus was never out of touch with the great suffering heart of the world".

"The Cross was the goal of Jesus when he forsook his throne for this earth".

"The weakness of modern Christianity is its defective views as to the cost of spiritual power".

"Crucifixion is the cost of all spiritual power; consecration is only another name for death. Any cheaper process of attaining the result is doomed to failure".

"If God permits you to live and accumulate wealth, it is that you and it may be assimilated with the Cross of Calvary in the world's evangelization".

"The question of missions is today the test question of Christianity".

"You cannot separate function and nature. You do not infer, because gravitation makes water flow down hill that the nature of gravitation tends really to make water flow up hill".

"The universe dwarfs man. The Milky Way makes all human history look like a tiny path which ants have made through a jungle. Yet, because of the light Christ shed upon human value, man is not dwarfed by the Milky Way".

"Modern pantheism quenches personality. Unless there is a divine person behind all things, then our human personality is no more than a bubble on the stream of time—an iridescent emptiness".

"The New Testament contains the vitalizing principles for the ethics of all ages".

"The sunlight is as ancient as the universe and as modern as the foliage in your parks and the blossoms in your flower garden".

"The cross is not merely a moral spectacle to exhibit God's love and righteousness. It is rather a transaction which was grounded in some deep necessity".

"What a strange, glorious slavery is the slavery to Christ".

"The pastor who leaves one field because it is hard and goes to another because it is easy needs to go back and study the spiritual alphabet".

"The love of Christ reaches mankind only as we embody it. He has no hands, or tongue, or feet on earth save ours".

"Jesus loves the great undertaking. He did not set out to catch sparrows or subdue rabbits".

"Eternal life comes to us freely. But there was infinite cost to Christ Himself, and we do not find the true measure of that cost until we get to the Cross".

"Jesus came not to talk about but to make the atonement".

"We misjudge children, we misjudge church members, we misjudge the church itself, when we forget that the Christian life is progressively realized, that it comes slowly".

"Jesus' business was to strike the human heart, and by striking the human heart he overturned the Roman Empire".

"Public office is a public trust".

"All the universe is a place where God is doing what Jesus did in the upper chamber when he bathed the dusty feet of his disciples. The sunlight is his towel and the clouds his basin which he carries about to minister to the needs of every living thing".

"Religious faith is an empty thing without the corresponding practice".

"Quartus, the brother, in sending his little message of greeting and love was thus sending a little thread of fine gold, spun in heaven, across from Corinth to Rome to aid in sewing together the gaping wound of racial hate and antipathy".

"Strangers sometimes complain that churches are unresponsive and unsocial to visitors. This may be true of some churches, but it is often true that the visitor is looking for slights and for coldness. Let him bring a warm heart and he will be likely to find a warm heart".

"God, contrary to the view of many, must have a sense of humor. He must often smile when

His earthly children under some little flea bite of loss or pain sit down in a corner and act as if God the Father were dead".

"A bird cannot fly in a vacuum; so the soul cannot subsist on an abstract conception of God".

"Legislation can put the cobra in a cage of glass, but it cannot extract its poison. Drawing the tiger's teeth does not take away its thirst for blood".

"You cannot force the human will. God cannot force it".

"Religion may be just pantomime, just stage acting. We may bow before the crucifix, or sing of the crucifixion, or preach a crucified Christ purely as pantomime, without having the power of the cross within us at all".

"The poor Scotch woman only by hard labor and sacrifice saved \$60.00 and gave it to David Livingstone, the missionary and explorer, to provide for him an African body servant, was potentially a Livingstone. And when the body servant, thus obtained, saved Livingstone's life from the attack of a lion, she had given Livingstone to Africa the remainder of his days".

"God's gift of a great brain or heart does not imply merit. That comes only through the use we make of them".

"Men suffer for the sins of others against their wills".

"The highest of all forms of sacrifice is that which is voluntary. This was the kind Jesus practiced when he came to earth. This is the kind he would reproduce in us. Sonship matures when sacrifice becomes voluntary".

"I scorn the type of Christianity which thinks to attract young men by setting up an easy goal of endeavor".

"We must work out what God has wrought in us".

"I heard the other day of a man who almost succeeded in everything; but really failed in everything".

"The world assumes that you are clay and that it is potter until you demonstrate that you are potter and the world is clay".

"The power of recovery is a fine test of character. Chicago with its fire; Charleston with its earthquake; Galveston with its flood; Baltimore with its conflagration, and San Francisco with its earthquake and fire—all these calamities looked at one side seem to demonstrate the futility of all human endeavor. Properly understood, they are God's challenge to man. The manhood of tenderness and love that responds to the need and sends swift aid; the manhood and womanhood of endurance that survives with good cheer the awful cataclysm; the manhood of faith that believes in spite of appearances; and the manhood of strength that recovers poise and purpose and builds again".

"Which of you convicteth me of sin?" remains as He spoke it, the unanswered challenge of divine holiness. As has been said, He is the sun on which all the telescopes of time have failed to find a spot".

A MEMORIAL PROMPTED BY A VISION

Chas. F. Leek, Th.M., Publicity Secretary,
The Southern Baptist Theological Seminary

If Dr. Mullins had lived until January 5, 1929, he would have been sixty-nine years old. How significant that his birthday should fall in the month that marks the birth of Boyce and Broadus! It is a month of beginnings. How marvelous that he should do so many things well in such a brief span!

Our minds are simply engrossed with thrilling memories of our great chieftain. And yet, thoughts of him will not stay in the past.

He is not dead. The great team on which he played has not disbanded. The stadium where he acquitted himself as a true captain remains the scene of other engagements of those who carry on. Future students at the Seminary will not see him here in the flesh, but they shall know him. There is a permanency about everything he did.

Therefore, with an inspiration akin to a vision, the Lord seemed to bring before us the majestic figure of E. Y. Mullins. He stood with his back to the past. His towering form leaned forward as with one hand he beckoned to Southern Baptists and with the other pointed to a goal of "greater things" ahead.

It was this sort of influence that prompted the suggestion that resulted in these special, forward-looking memorials to Dr. Mullins.

THE GREAT IMPORTANCE OF THEOLOGICAL EDUCATION

By W. O. Carver, Th.D., D.D., LL.D.

Prof. of Missions, Southern Baptist Theological Seminary

Christian progress is dependent on competent leadership. No leadership can be in the highest degree effective without the best possible training for the task. Religious leadership is primarily dependent upon character and Christian experience. These assume proper education as indispensable for highest usefulness. Theological education is as necessary for a religious leader as a legal education is necessary for legislative and political guidance. It is almost as important as is medical education for a physician.

Southern Baptists may be said to be peculiarly in need of theological education for their leadership. In quality of such education we perhaps have no occasion for complaint or regret. Our difficulty lies in the fact that so large a number of our ministers feel that they can dispense with the theological seminary. Unfortunately in this feeling they have too much encouragement. It still remains true that a large majority of our ministers have no technical training for their task. It is quite inconceivable that we shall keep and maintain our place in the world's religious life until there is a change in this respect. With the great extension of education among our people; with the rapidly increasing technical training in every line of leadership in all departments of our life, it is increasingly impossible for the minister lacking full equipment to meet the opportunities which press upon us insistently.

It is not possible to calculate the contribution which The Southern Baptist Theological Seminary has made to the life and work of our denomination. The unity, the cultural standing, the idealism and the expansion of Southern Baptists have received their chief impetus through this institution. The present day situation calls for alert advancement and adjustment in our theological work. Even more insistently does it call for a conviction on the part of churches and ministers that the unequipped minister is inadequate for the demands of the day; that it is greatly to be desired that a lively conscience shall operate in all young ministers in the matter of their equipment for life work; and that this conscience shall be stimulated and encouraged by all the friends of these young ministers.

Southern Baptists have had astonishing growth in numbers. The use of this great personal resource for the Kingdom of God is thus far poorly realized. For this a trained ministry is a necessity. We can never do our work with poorly equipped leadership.

The Seminary in Louisville is the meeting place, in remarkable degree, of the growing leadership of the Baptists of all the world. No Baptist ought any longer be content to be other than a world Baptist. The contacts, the visions, the methods, the fellowships that make for worldwide unity and progress we have formed and cultivated. Let no coming preacher deny himself—and his Lord—the best possible seminary education.

A lady in Louisiana sends \$10.00 to The Baptist Record, saying that twenty-five years ago she moved from Mississippi owing the paper \$2.00, which compounded to date would bring the amount to about \$10.00. We are sure the Lord is giving her peace. Any others?

Housetop and Inner Chamber

Dr. J. J. Wicker has an article in a recent issue of *The Religious Herald* in which he insists that no one man should handle the money of the church, but the money should be counted by the finance committee every Sunday. The security of church funds is becoming a very live issue.

Brother M. E. Perry, who for some years was one of our state evangelistic singers, is enjoying his work at the Southwestern Seminary, and is sure the Lord led him there. He can be had to help in two meetings between the eighteenth of January and the first of May, and then for the full summer.

The Relief and Annuity Board reports a decrease in its receipts in the past eight months of over \$18,000 as compared with the receipts in the same period the year before. This is probably due in part to the fact that several states decreased the percentage to statewide objects as compared with statewide objects.

The flu situation has seriously affected the work of all our churches. We genuinely sympathize with those who are undergoing this hardship. Our work is in danger of being crippled by the epidemic. We want to urge that the brethren will not allow it to do any more damage than is absolutely unavoidable. Do not let the mission collections fall short. Do not let your pastor suffer. And please see after the subscriptions to *The Baptist Record* at the earliest possible date. Our expenses go on, the papers are going out, and while we are exercising all diligence and patience, we will greatly appreciate prompt remittances from the churches and from individual subscribers.

Southern Methodists had last week a great missionary Conference in Memphis. All phases of missionary work were presented by speakers who were inspirational, and others were concerned with methods and organization. Perhaps the most widely known speaker was Mr. E. Stanley Jones, of India, whose books, *Christ of the Indian Road*, and *Christ at the Round Table*, have produced a profound impression on the public. We hope and believe this conference will fruit in greater mission work and greater victory for the Kingdom of God. This conference probably supplies something of the inspirational effect we used to get in meetings of the Southern Baptist Convention. Their usual annual conferences are largely taken up with matters of business administration.

Brother J. L. Boyd has a good record for work at Magee and abundant evidence of the blessing of God as he closes his pastorate of six years there. Total additions by baptism, 111; additions by letter, 192; total additions, 303. Funerals conducted, 59; weddings, 21. The pastor has served as Clerk of the Simpson County Baptist Association for the six years, receiving the second highest award (\$15.00) in 1925 for the second best Minute in the State; the first award (\$25.00) in 1926 for the best Minute; and the first award (\$25.00) again in 1927 for the best Minute in Mississippi. Besides he has served as Chairman of the Fifth Sunday meeting Committee for two years, Chairman of the Baptist Pastors' Monday Conference at Mendenhall for past two years, teacher of the Bible in the Smith County Pastors' Monthly Conference for one year. Total contributions by the church in six years, \$52,087.44.

Liberty is sometimes sacrificed to what seems temporary efficiency. For a while it appears to work well, but it finally brings revolt and liberty is restored. The Salvation Army has done great good, and we may all well rejoice in it. But it is one of the most despotically managed

machines ever devised. It is now threatened with serious trouble at headquarters in London. The problem is to determine the successor to General Booth, and the future method of government. They are finding that where the Spirit of the Lord is there is bound to be liberty. Methodists have had to modify their system of government and will have to modify it further. There was never a more complete dictator than John Wesley, not even the pope himself. The whole system of overlordship will have to go. This includes his unholyhood, the pope, and Mussolini and all the rest of them. The world has been slow to learn that each one of us must give account of himself to God. But it is learning and is due to learn some more.

Pastor George S. Jarman in closing his fifth year at Ruleville writes: We have just closed one of the greatest years in the history of our church. Our S. S. attendance was perhaps the largest in the life of the church. The attendance upon other services have been likewise good. We had as our budget for the year \$6,000, not including the S. S. It finances itself. This year we are able to run on \$5,500. Our annual report to our Association showed that during the associational year we had raised for all objects \$8,600. Our church led in contributions in our association last year. All this money was raised by contributions and free will offerings. We have no pie suppers nor rummage sales nor any other of the Devil's methods in raising money for our church. Our people go down and bring it up. The Lord will bless His people when they bring the tithes and offerings into His sanctuary. We have had a good number of additions throughout the year and our work goes on fine.

On January the 1st I closed my ministry with the Main Street Baptist Church of Hattiesburg, having submitted to the pleasure of the church, last summer, my resignation which it saw fit to accept to take effect at this time. The last year has been the best of my eight years' pastorate here. Our cooperation with the denominational program has healthily grown year by year, and this year was our best. My earnest prayers and fond hopes are for the continued blessings of God upon this great church. Word has come to me that the impression has gone forth that my health is not good. I am writing this mainly to correct that false impression. I do not merit the sympathy of my brethren on that score, for it is not true. So far as I know my health is better than it has been at any time for thirty years. God is good to me in every way and has been especially good to me in giving me back my health. May this be the greatest year we have ever had in the work of the Kingdom is my prayer.—J. E. Wills.

Favorable comments from Baptists and Baptist organizations all over the south have been received by Dr. Ben Cox upon the proposed million-dollar church and hotel building, according to the announcement by the pastor of the Central Baptist Church yesterday. The church has already voted to have plans drawn up for the building and there is little reason to believe that it will not go through.

One of the most intense supporters of the movement is Dr. D. A. Ellis, moderator of the Shelby County Association, who says that it will be a calamity if the building is not erected, said Dr. Cox. Dr. Ellis is anxious for denominational headquarters in the building.

Other strong supporters are Dr. John D. Freeman, editor of the *Baptist and Reflector*, the state Baptist paper, Dr. O. E. Bryan, state mission corresponding secretary, and Dr. Harvey Beauchamp, field secretary of the architectural de-

partment of the Southern Baptist Convention; Dr. H. E. Watters, president of Union University, Jackson, Tenn.

Dr. Beauchamp said that he considers the Central Baptist Church building proposition as the most strategically important one confronting Southern Baptists today. Recently Dr. Watters, Dr. Freeman and Dr. Bryan told Dr. Cox that when they come to Memphis they desire a room reserved in the Central Hotel.—Commercial Appeal.

Brother B. E. Massey resigned the position of Superintendent of the Orphanage last week. He will probably return to the pastorate, as his resignation becomes effective on April 1st. After graduation from Mississippi College, Brother Massey spent three years at the Baptist Bible Institute in New Orleans. While a student there he began single-handed a mission in Algiers, just across the river from the main city of New Orleans. So far as known no Baptist had ever preached in Algiers, and he began like Paul in the market place talking with people who came for their daily provisions. He rented a hall for a Sunday School, which room was used for a dance hall on other days. Beginning with less than half a dozen people he worked persistently and sacrificially until a good congregation was gathered. He persuaded the Home Board to buy a lot, and on this he by personal work and earnest solicitation, built a church house which is now valued at at least \$30,000. He and his wife and children suffered for the actual necessities of life while building up the cause here, till at the time of his leaving there was a membership of 300. Brother J. R. Carter secured him for the Orphanage with a view to his becoming superintendent. He took charge of the institution a little over a year ago, and has worked night and day with a zeal that we have not seen paralleled in any other worker. The Orphanage receipts for the past year have passed all previous records for current expenses, and good provision for the present comfort of the children is made. The Orphanage is today attracting more support than ever before, and will need increasing gifts for its maintenance on a larger and better scale. May our Father continue to use him graciously as he has done in the past.

BIBLE CONFERENCE FIRST BAPTIST CHURCH, TUPELO, MISSISSIPPI January 27th To February 1st

I have today mailed a personal invitation to each minister in the state whose address I have been able to secure, but for fear that some one's invitation may go astray, and that I have not each preacher's name and address, I am taking this method to invite and urge everyone to come. Remember the date, January 27th to February 1st.

We will have four hours Bible study each day. Outlines, as a guide for the work, have been made.

Dr. Curtis Lee Laws will speak twice each day. His subjects are as follows:

"How to be Happy"—"How to be Wealthy"
"How to be Patient"—"How to learn to Pray"
"How to Walk with God"—"How to Overcome Temptation"—"How to Avoid Hypocrisy"—
"How to Renew Failing Strength"—"How to Relate Ourselves to Christ"—"How to Make Christ King"—"How to Live the Overcoming Life"—"How to Regard the Sermon on the Mount"—"How to Relate Ourselves to the World"—"How to Live Victoriously"

Brother Byrd and his great corps will be with us to teach each department of Sunday School work.

There will be no cost in any way to any one. You will be entertained in one of our good homes. Come, let us study, pray, worship, and rejoice together. Please write me a card stating that you expect to come.

Yours in and for the name of the Master,
—H. R. Holcomb.

Editorials

CHRIST IN THE HEART

Paul prays for the Ephesians that they "may be strengthened with power through His Spirit in the inward man, that Christ may dwell in your hearts through faith".

A man who believes in a present day, personal, supernatural experience with God in Christ, is sometimes called a mystic. With some people this raises a question as to his being entirely normal. To be sure that depends on by what standards he is judged, by what rule he is measured. For normal comes from a word meaning "measuring rod".

Paul says, "With me it is a very small thing that I should be judged of you, or of man's judgment". He was controlled by other motives and had entirely different standards from the people of the world, or even from the carnally minded Christian. They thought him queer, and put their fingers on their foreheads when they spoke of him. Some of them did not hesitate to say that he was of unsound mind. But he said, "Whether we are beside ourselves—well, that is for God to say". And he was willing for God to pass on his sanity.

But Paul is not talking about himself in this prayer found in Ephesians 3:17. He is on his knees and he is pleading with the Father that according to the riches of his glory these people may have Christ dwell in their hearts through faith. We are getting at the heart and center of religion here. Religion means binding anew the soul to God. It means a reunion of the life of man with the life of God. The gospel of Jesus Christ alone provides the way for such a reunion. It makes reconciliation, atonement, breaks down the wall of partition, destroys the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross.

But this work of reconciliation was not all outward and objective. It was not simply something done for us by the Lord Jesus. That was first, and necessary, but preparatory. The work of reconciliation is not complete until Christ is in our hearts. He comes into us to make his abode in us, to live his life in us, to identify himself with us. Every true Christian can say with Paul, "To me, to live is Christ". "It is no longer I that live, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself up for me."

But Paul prays that Christ may dwell in your hearts through faith. Faith is a conscious, personal appropriation of the truth which God reveals to us. It is the realizing of the unseen. It is making real and actual in experience that which has been made potential in the work of Christ. Jesus is said to be the Savior of all men, especially of those who believe, I Tim. 4:10. That is God is potentially the Savior of all men. He is the only one who can save. But he is the actual "Savior of them that believe". Public service corporations, like railroads and telephone and telegraph companies, are for everybody. They refuse nobody service. Indeed they must render service to any and all or they forfeit their legal rights and standing. But they actually serve only those who personally apply for and accept their service.

So God saves all, that is, is willing to do so, and makes provision for them. But only those are saved who apply and believe. So also the religion of Jesus Christ is actually the dwelling of Christ in the heart. But only those who make personal appropriation of this truth by faith get the benefits of his indwelling presence. The electric current lives in the wire that traverses the street and enters your home. But only when

knowing this, accepting the service, you reach out your hand and press the button, does the light flood your dwelling. Only when you take down the receiver and put it to your ear do you hear "Central" say "Number?"

"It is the will of God to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." But God's will waits on our will. His blessing on our faith. His fullness on our believing and accepting what he offers to give. Is it not what we need today to have Christ dwell in our hearts? If what the world needs today is a fresh revelation of Jesus, is it not possible only in this way, in us? "Let others see Jesus in you." There is power enough in the gospel of Jesus Christ to save a lost world, to sanctify our souls and give us the victory over the world, the flesh and the devil. And this is the victory that overcometh the World, even our Faith.

WHY GIVE?

Two or three things lately have started us thinking about this question. Why should a Christian give? There may be more ways than one to answer that question. Somebody will say, because God commands it. This is certainly true and ought to be sufficient for anybody who has accepted Jesus as Lord. He is Lord of all. He is our Lord. What he says is the end of questioning and controversy. And yet, and yet, we cannot think of Jesus as most pleased when we give simply because he commanded it. The religion of Jesus, even the religion of the Old Testament, is not a system of slavish obedience to commands.

Someone will say we ought to give because of the needs of others, the necessities of our fellowmen. Surely these ought to make their appeal to us. Paul in asking for a contribution for the poor saints at Jerusalem urges it on the ground of equality, that your abundance may be a supply for their want. Paul's own missionary passion was quickened by the sense of others' need: the cry for help from the man of Macedonia. The knowledge of the spiritual and material need of others ought to draw out our hearts and our gifts.

Some others will say we ought to give because of the benefits that will return to us. Yes, Jesus said, "It is more blessed to give than to receive", that is our happiness is enhanced by it. And he said, Give and it shall be given unto you. And Paul said in urging the Corinthians to give, "God is able to make all grace abound toward you so that you having always all sufficiency in all things, may abound unto every good work". And all easily recall the prophet's promise of prosperity to those who bring the whole tithe into the storehouse. This is all true; and yet one has the instinctive Christian feeling that this is not the highest appeal and cannot be the strongest motive in a Christian.

All of these inducements to giving are good, but they must be always secondary. If they become primary they may even choke out the highest Christian motive in giving. The one motive that must in everything and always be in control in a Christian is Christ's love in our hearts. If the love of God is shed abroad in our hearts by the Holy Spirit given to us, we will not need the urging of inferior motives, however good and proper in their places. When the Holy Spirit came on the disciples at Pentecost, it was like the blowing in of a new oil well. Everything went up in the air. All other motives were forgotten; all past standards were wiped out. There was no argument presented; no appeal was made; no subscriptions were taken. God was in the hearts of the people. They had all things common. They sold their possessions and goods and parted them to all according as any man had need.

Will we ever see such a thing in the churches again? Can we get back to where we can say with Paul, "The love of Christ constraineth us"?

Have we been working at the wrong place? Is the willingness to give a matter of instruction? Do we get people to give by talking about giving? Do we need more preaching on giving; or do we need a good crowd at the prayer meeting, waiting on God for the outpouring of His Spirit?

HOW MUCH TO GIVE?

That is not a very good question to ask. It indicates a wrong attitude of mind. Not necessarily a sinful attitude, but one poorly acquainted with the Christian spirit. But many Christians are immature. Many have come into an unsatisfactory Christian environment. We cannot imagine someone coming up to Peter or John on the day of Pentecost and asking, How much ought I to give?

Why is it not a good thing to ask? Because it does not indicate so much or so generally a desire to know one's full duty, but rather a purpose to turn loose only so much as the law or the church requires, or public opinion expects. "How much" sounds more like the law than the gospel. Jesus could have said to Peter on several occasions, and could now say to the rest of us, "Thou mindest not the things of God, but the things of men". He did on one occasion at least show him that he still had the legal state of mind rather than the gospel motive. This was when he said, "How many times must I forgive a man who sins against me, till seven times"? He thought he was going to a magnanimous length. But Jesus said, "I say not unto you till seven times, but till seventy times seven". This was beyond all law and precedent.

We are too fond of measuring our gifts; too much bound by custom or the opinions of men. There can be no freedom where rules are fixed. And there is no real Christianity when one lives by rule. Until all rules are cast to the wind, we do not have gospel liberty. But where the Spirit of the Lord is, there is liberty.

This is true about giving and about all other righteous acts. But that does not mean that we have no further use for any of the teachings and moral obligations of the Old Testament. They are given for our instruction, upon whom the ends of the ages have come, as well as for the Jews of 3,000 years ago. Notice it says for our instruction. We still need instruction. We still need to know what is right and what is wrong. For much of this, we are indebted to the Old Testament. The standards of the Old Testament are not lowered in the New. But rather the contrary. Jesus did not come to destroy the law but to complete it. This is as true about giving as anything else. The least a Jew could give under the law was a tenth of his income. It is unfortunate if a Christian is carefully measuring off a tenth to God. To be sure that is far better than no standard. But the Christian is not asking, How much ought I to give; but, How much can I give? The law of the spirit of life in Christ Jesus made us free from the law of sin and death.

TO WHAT SHALL WE GIVE?

For answer to the question, how much we are to give, we look to the Word of God and listen to the Spirit of God. When the question is asked, To what shall I give, we must look to the sources of information about us. And that means chiefly to the newspapers. The Bible tells us in a general way that giving is to be to those who are in need, and to those who are carrying on the Lord's work. But the newspapers tell us who are in need and who is carrying on the Lord's work.

We do not mean that the newspapers have any authority in determining the objects to which, or to whom, we shall give. But they bring us the information on which an intelligent decision is made in this matter. No one has authority over us. Even the apostle Paul said, "I speak not by way of commandment". But information comes through others, and the newspapers are our chief

source of information.

This is true in some measure of the secular papers. Whenever earthquake, or famine, or cyclone, or flood, or fire visits a certain section of the world the daily papers broadcast the awful details of suffering. The Red Cross would be armless and voiceless but for the newspapers. They are a great philanthropic agency. That determines where and how people shall send their money for relief, and the hearts and hands of the people respond.

But the secular papers care in this way only for emergencies. It is the appeal of the unusual. It would never be published if it were not out of the ordinary. It must be news, or they wouldn't publish it. Manifestly the regular work of benevolence cannot be provided for in this way. And yet the regular work of benevolence is the most necessary. Without this the fountains of beneficence dry up and the work of the Kingdom is halted. The one source of information for all our people is the denominational paper. Without it, the people are as blind as the fish in Mammoth Cave.

Again let it be said that the religious paper does not dictate to anyone as to the objects to which he is to contribute. It only brings him the information on which the giver must make his own decision. The mission boards, the educational institutions and the benevolent agencies present their causes, and the people make their response.

Among Southern Baptists these agencies have agreed to a certain percentage in the distribution. They recommend it to the people and present the reasons for it. To most of us it seems sensible and satisfactory, and we are all agreed pretty well in theory on the budget of our State Convention. It will be well for all people and all interests if we can abide by it and fully try it out with our full support.

THE FIRE AT BLUE MOUNTAIN

In the early afternoon of December 26th, the writer was sitting in his office with Dr. T. T. Martin, when a series of pistol shots caused us to run to the window. We saw that the residence of Mrs. J. W. Godwin was on fire. It was quickly evident that Mrs. Godwin's home would be destroyed, but a very strong southwest wind was blowing a shower of burning shingles over nearby buildings, and so we secured fire extinguishers and started toward the burning building. Before we had reached the edge of the campus I happened to glance toward my own home and saw that the roof was in flames. I rushed back home with my extinguisher and into the attic, but after I had emptied the contents of the extinguisher on the roof, I saw that the house must go. The direction and strength of the wind made it virtually certain from the beginning that the other frame buildings on the campus would be destroyed. A host of helpers quickly arrived and many things were saved from my home, although I lost my library except about a dozen books; and my father and mother, who lived with me, lost virtually everything they had.

About fifty feet north of my home was the frame building used as an educational annex, and known as The Berry. A large group of men and women managed to save virtually everything in this building. The flames spread to the B. G. dormitory, which was the only one of our five dormitories not built of brick. Forty-seven girls and six teachers and officials had made their home in that building, but all except two of them were away on their Christmas vacation. Every trunk was saved, and a considerable amount of bedding and other things as well. Dr. and Mrs. E. B. Hatcher made their home in the Mitchell cottage, which was joined to the B. G. and virtually a part of it. Most of Dr. Hatcher's splendid library was lost, and this was the most serious individual loss in the entire conflagration. The laundry plant was the last building to go. It, too, was a frame structure. The roof was

Bunker Hill Church, Marion County, a full time country church, paid its full pledge last year and has increased its pledge for 1929 by 10% with a determination to pay every cent again.

Influenza has interfered considerably with the work during the month of December and is affecting it in January. We trust that where churches were unable to round up their payments for 1928, that they will do so at the earliest date possible. Judging from receipts, some churches are still working at the job in a zealous way.

It is also exceedingly important that pledges for 1929 be completed at an early date. We need to start the new year right. This cannot be done unless we put first things first.

In order to carry out the recommendations of State Convention, it will also be necessary to increase the contributions for 1929 in all the churches by 10%. This means 10% above both budget and designated gifts. By adding the designated gifts and the budget contributions for 1928 and then by increasing this amount by 10% you will have the financial objective for your church for cooperative work for 1929.

We appreciate the many remembrances and words of encouragement received during the Holiday season. We only regret that we are unable to respond to each one individually. We take this opportunity of expressing our gratitude and for wishing for every one the best year of his life. We feel hopeful for the Cause during the

burned from the power plant, and this injured the machinery to some extent, but within four days after the fire the steam heat and water pump were functioning perfectly.

The loss, therefore, included five frame buildings, all of which, except possibly the laundry, were built last century. We have no other frame buildings except some small cottages, and I hope that the college will never have another building made of wood.

There are about sixty extra people who are now to be cared for in our four brick dormitories. By a little crowding this can be easily done, and we, therefore, expect to start school again on Tuesday, January 8th, only six days later than the time originally set for the close of the Christmas vacation.

The fire has of course brought temporary inconvenience, but everybody seems to be accepting the situation in fine spirit, and there is no complaining so far as the writer knows. We have much for which to be thankful. However, the insurance money will not go far toward replacing the burned structures with modern fire-proof buildings. The Trustees of the College are being asked to assemble on Friday, January 11th, after which further statements as to plans will doubtless be presented.

We have received innumerable telegrams and letters from friends all over the State, and, in fact, from virtually all over the Nation. We appreciate beyond words these expressions of sympathy.

This letter to The Record cannot be closed in a better way, perhaps, than by calling attention to a verse which a number of friends have mentioned in their telegrams—Romans 8:28.

Faithfully yours,

—Lawrence T. Lowrey.

Convention Board Department

R. B. Gunter, Corresponding Secretary

year 1929. There are large problems before us. All we need in order to solve them is large faith.

We received for the Orphanage Repair Fund \$34,428.97. We received for the Home Mission shortage \$30,136.35.

The severest critic of preachers that we know is a certain preacher that other folks say "can't preach a lick".

Dr. Louis Entzminger has been elected evangelist of Birmingham Association and began an evangelistic campaign Jan. 1st.

W. H. Houghton resigns as pastor of Tabernacle Church, Atlanta, to do evangelistic work. J. R. Black resigns as associate pastor, First Church, Memphis, to accept a call to Temple Church, Memphis.

DR. MULLINS HIS INFLUENCE IN BRAZIL

Many have been the contributions of Dr. Edgar Young Mullins to the advancement of the Gospel in Brazil. His writings have been profusely used: In entire volumes, such as "Axioms of Religion" and "Baptist Beliefs", in newspaper articles, and in quotations without number. His theology has helped to mould the thinking of Brazilian Baptists on credal and hermeneutical questions. His presidency of the Baptist World Alliance has contributed toward the enlistment of the Brazilian Baptist Convention in that ecumenical organization. He gave his support to the Latin American Baptist Convention to meet for the first time June 22-29, 1930, with the First Baptist Church, Rio de Janeiro. His faith and practice as a follower of the Christ have been seen and have inspired to faithfulness many a pilgrim in this land of the Southern Cross. Of the sorrow and loss of Southern Baptists are Brazilian Baptists also partakers.

—S. L. Watson, Th.D., Director,
Baptist Publishing House,
Carroll Memorial.

(Continued from page 1)

"there is something the matter" with these relations.

They just will not let the subject alone, the politicians and the press—at least in this country.

They remind us of the American Revolution and the War of 1812. They recall the Northwest boundary dispute and the "Alabama" claims. They drag up the Venezuela crisis. They unearth the carcass of every ancient controversy and offer it as a strange argument for fierce determination to keep the peace. And they try to perfume the corpses by unctuous drivel about "indissoluble ties of blood".

The mind of liberal England of course is set honestly upon a policy of peace and friendship for America. But in the swelling volume of pious croaking it is sometimes difficult to distinguish the true good-will from the chorus of false sentiment.

Peace is without doubt the most popular doctrine of this still war-weary country. There is every argument for peace, and not a single excuse for war. Despite all the palaver, I am sure we shall continue to have peace between the two most powerful nations of the world.

But peace will not be insured by a breaking-out of hypocritical kissing and hugging.

"RECRUITING AND TRAINING OUR BAPTIST MINISTRY"

W. W. Hamilton, D.D., President, Baptist Bible Institute

As president of the Baptist Bible Institute,—along with its faculty and student body,—it is a joy to join the churches and pastors of our Southern Baptist Convention in emphasizing anew the desire of our Saviour that we pray for more laborers to be thrust out into the dead ripe harvest fields.

1. No one could realize more fully than those who knew Dr. Mullins intimately, that his desire would be to have us emphasize the work to which he gave his life rather than to eulogize him.

2. What if Dr. Mullins had remained only a nominal church member? What if he had not accepted and had not diligently used the training which was being provided by Southern Baptists and offered in the Seminary at Louisville? Surely these questions must force upon us the realization of what a trained leader can mean to the kingdom.

3. We must see too what losses we suffer, if the gifts which God has bestowed are not developed and dedicated by our young men and women. If some of them are able to accomplish so much with limited training, or with less than their best, then what might they do if fully trained?

4. The writer has been impressed with the great number of young people in our schools who have in their hearts and plans to render some kind of distinctive Christian service.

5. The going of our great Dr. Mullins has so emphasized what "the calling out of the called" may mean to Baptists and the world, that our beloved teacher and leader may in his death add even more to the results of his well-rounded life if we, with him, shall emphasize anew a consecrated and trained ministry.

RECRUITING FOR AND TRAINING AN EFFICIENT BAPTIST MINISTRY

By L. R. Scarborough, D.D., LL.D.

President Southwestern Baptist Theological Seminary

Recruiting for an efficient Baptist ministry is an interest of almost measureless importance to the churches and Kingdom of God. We cannot depend on a man-called ministry. God must decide who leads in the building of His Kingdom. A God-called ministry is a great fundamental spiritual fact from which there can be no departure. However, God uses his servants in revealing, unfolding and impressing that call on those whom He has called.

Mothers and fathers of children have much to do in this respect. By longing for God to use their children, giving them to God and then directing their minds and pointing their education to that end and creating in the home the right sort of spiritual atmosphere, mothers and fathers give God a chance in the home. The pastor, the Sunday School teacher, faithful members in the church, evangelists, denominational secretaries and agents, presidents and faculties of schools and colleges, religious papers, have much to do in recruiting and calling out the called. The local church life and atmosphere should have in it that spiritual tone and Christ-like flavor, which should be a constant inducement to the ministry.

The training of an efficient Baptist ministry, is likewise very vital to the building of Christ's Kingdom. The agencies in this direction are the schools, colleges, universities and seminaries. The evangelistic and spiritual atmosphere, the personality and influence of president and faculty, especially of Bible and other religious teachers, in college and seminary, make invaluable contributions along this line.

The primary agency in training ministers, however, is the theological seminary. Here the theological content of the minister's faith, his spirit, his method, his loyalties, are largely decided, influenced and directed.

Southern Baptists are unusually fortunate in

having three great Southwide training camps for ministers—the Southern Seminary, the mother institution; the Southwestern Seminary, and Bible Institute. These three institutions, loving each other, and co-operating in a beautiful spirit, are training our efficient ministry. Their scholarship, high standards of righteousness, orthodox loyalty to truth and Christ, their co-operation with all the interests of the Kingdom, their missionary and evangelistic atmosphere, make them sources of dynamic power for Southern Baptists. Southern Baptists should give their sons, their prayers, their loyal devotions, their financial support, enlarging the equipment and buildings, strengthening the faculties, providing sufficient endowment and students' aid and loan funds, for the complete and glorious work of these institutions.

DEDICATED TO GOD

John R. Sampey, D.D., LL.D., Acting President
Southern Baptist Theological Seminary

The most important single agency in recruiting the ministry is fervent prayer to God that he will thrust forth additional laborers into his harvest. (Matt. 9:37, 38.)

Pastors and teachers may serve as recruiting sergeants by presenting the claims of the ministry in the presence of choice young Christians. A personal word in private may be used of God to guide a young man into a life of sacrificial service. We co-operate with God in calling young men into the ministry when we offer them opportunities to do personal work. It is also our privilege to pray to God to call our choice young fellows into the ministry.

It was a beautiful act on the part of the father and mother of Edgar Young Mullins to dedicate their son on the day of his birth to the preaching of the gospel. God accepted the gift and called him in early manhood into the Christian ministry.

When a young man declares his purpose to preach he should be encouraged to make the best possible preparation for an efficient ministry. He should be directed to a school in which he can secure a thorough education in an atmosphere conducive to spiritual growth. And he should be warned against short cuts in his education. If he needs financial aid, what better investment of the Lord's money could be made? Few spiritual dividends are greater than those which come from investments in the education of worthy young ministers.

Southern Baptists have The Southern Baptist Theological Seminary, The Southwestern Baptist Theological Seminary, and The Baptist Bible Institute for the training of Christian workers. The mother institution in Louisville confines its activities to training young preachers, while its daughters add training for Christian workers in other departments of church work. The three institutions are working in thorough harmony, each rejoicing in the prosperity of the others.

During this month of January, the month in which Boyce and Broadus and Mullins were born, Southern Baptists may well turn their attention to the recruiting and training of preachers of the gospel, many to serve as pastors in the home land, with others bearing the good news of redeeming love across the seas.

A SEMINARY TRAINING FOR EVERY YOUNG PREACHER

Gaines S. Dobbins, M.A., Th.D., D.D.

God makes no mistakes in calling men into the ministry. Men may make the mistake of refusing to hear and heed the call; and occasionally a man may mistakenly enter the ministry whom God has not called. But in the great majority of cases the preacher is God's called man who has answered the call, and is in the ministry because God put him there.

The call to the ministry, however, is not accompanied by miraculous gifts. An unlettered man, who knows little of grammar, spelling, history, literature, theology, homiletics, missions,

religious education, the Bible, remains an unlettered man after he has been called to preach, unless he sets himself to the task with firm determination to acquire these fundamentals of the successful preacher's equipment. His ordination will confer upon him no magic qualities, and the more he practices along wrong lines the more confirmed he will become in his inefficiency.

God never called a man into the ministry of Jesus Christ to be a "little" preacher, or a failure. If God had not seen in him elements of greatness and splendid usefulness we may well believe that he would have passed him by and called someone else. It follows of necessity that God, having done his part, expects the preacher to do his share in developing that which God sees latent, in making actual that which God sees as potential. God wants every minister of his to be at his best.

Now, this may conceivably be achieved without securing a college and seminary education. A few of our greatest preachers have been self-educated. Through grim determination they have disciplined their powers, stored their minds with knowledge, and developed skill and ability in the hard school of experience. They have been the exception, rather than the rule; and they have always borne witness to their handicap in having paid too dearly for that which could have been secured more quickly and economically in some great school.

And that is what the Seminary proposes to do for the men whom God has called—give them the opportunity to secure what every truly successful man must somehow acquire, but secure it more quickly and economically in an environment and under trained teachers that will eliminate wasted time and energy. The Seminary is not a "maker of ministers," as one theological school advertises itself—it is a place in which the minister may learn to do more quickly and efficiently what he will have to do anyhow if he succeeds in largest measure.

The ideal of Boyce and Broadus—transmitted by President Mullins and held dear by those who carry on in this great institution—was that the Southern Baptist Theological Seminary should open its doors and offer its services to every Baptist preacher called of God who felt the need of better equipment for his God-given task. Hundreds of young preachers respond each year to this opportunity. Other hundreds should respond and be enrolled in the ranks of those who are seeking to honor God by offering to him the best trained powers of which they are capable in the greatest of all human callings.

Southern Baptists could adopt no finer motto for their ministry than this ideal: "A Seminary Training for Every Young Preacher."

A SPIRITUAL ARISTOCRAT IN THE STEERAGE OF A ROYAL MAIL LINER

Mrs. Elder and I are on our return journey to Argentina as intermediate passengers on the R. M. S. Desna. There are some 800 passengers on the adjoining deck,—a motley crowd of Russians, Poles, Danes, Spaniards and Portuguese, typical of the constant stream of immigration flowing towards our South American countries. From our deck we can watch their occupations. Some are playing deck games, others cards, some are gambling, some are studying the language they will soon have to speak. Yesterday we saw a man seated in a deck chair absorbed in the reading of a Bible, and beside him another with what looked like a religious paper.

We decided to cross the barrier and introduce ourselves. "That is a good book you are reading," we ventured by way of introduction. "In what language is it?" In Portuguese," is the answer, and then the man with the paper speaks up; Do you read it? he asks. Yes! There is nothing better. Then a pair of eyes sparkled with that light that can only be found on land or sea in the eyes of those who know Christ as Saviour.

You are an evangelical then? Yes, I am a

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
 "Every member of every church contributing every week to every cause, in proportion to his ability"

THE BIBLE PLAN OF CHURCH FINANCE

The Kingdom One Enterprise

In church finance we should keep ever in mind the fact that while there are many Kingdom interests, agencies, institutions and operations, yet all of these are only parts of one great enterprise. The New Testament is very plain on this point. Paul tells us that there are "diversities of gifts, but the same Spirit, and there are diversities of administration, but the same Lord, and there are diversities of workings, but the same God who works all in all" (I Cor. 12:4-6).

This is the natural and necessary process in the unfolding and coming of the Kingdom. As the Kingdom advances it becomes more and more complex. Its ministry to the whole of man in all of his life—to the body and to the mind, and to the soul—requires the continuous enlargement of interests, the addition of new activities, and the creation of new institutions. For purposes of cooperation in this ever enlarging work of the Kingdom the churches have established mission boards, publishing houses, benevolent enterprises and educational institutions. These interests are now, however, ends within themselves; they are only necessary Kingdom agencies.

In church finance the main thing is the Kingdom of God and not institutions. Institutions are valuable just in the proportion in which they make for the coming of the Kingdom, but they are always subject to the changing conditions of human society and should never be looked upon as absolutely permanent. Changing world conditions may demand new methods of operation and new forms for our institutions in Kingdom work, but the Kingdom of God will remain unchanged. There is only one unchanging and unchangeable institution mentioned in the New Testament, namely, the church, and it is a Kingdom agent. The Kingdom of God is the burden of all Scripture. We finance the Kingdom. All the denominational agencies, interests, boards and institutions taken together constitute one Kingdom enterprise. Let us not be switched off the main line by institutionalism, on the one hand, nor, on the other, have our financial program broken up by independent individual appeals. We must maintain the one living appeal of the Kingdom. Every local church should provide in its financial program for the support of the whole Kingdom. This is the New Testament method.

Financing the Kingdom One Budget

It is not the purpose to discuss under this heading the Budget Method of finance, but attention is called to the fact that the Kingdom enterprise by its very nature demands a budget. We have various Kingdom interests to support. These interests, while they may all make for the coming of the Kingdom, are, nevertheless, not all of the same value and importance, and should not, therefore, share alike in the finances of the Kingdom. Kingdom equity can be established and maintained in church finance only by a budget in which each interest and institution receives that percentage of the whole which its service to the Kingdom, when compared with the service of every other interest, would justify. This could hardly be secured by a system of church finance based upon individual and specific appeals for funds.

The division of our work into departments is necessary in administration, but when we break it up into a number of individual financial appeals we vivisection the one living appeal of the Kingdom. The appeal method for getting money bases our finances on whimsical, uncertain, high-wrought emotions; the New Testament method of Kingdom appeal accompanied with the teach-

ing of stewardship and regular offerings to a budget which includes every object and interest, bases our finances on a growing conviction. Not only so, but special appeals also interfere with the teaching of stewardship. The individual appealed to for money for any cause on the ground of benevolence is made to feel that his money is his own. Stewardship, thrust into the heart of a regular giver to a Kingdom budget, makes him feel that his money all belongs to God. Appeals hysterically beg that we give according to the needs of others; stewardship firmly demands that we give according to our own ability. Specific appeals hold up to us the needs of certain institutions and interests; the Budget presses home to our hearts the superior and prior claim to the Kingdom of God. This does not mean that we are not to present specific objects, present them by all means, but present them as Kingdom interests grouped in a Kingdom budget and not as preferred objects for a special offering. When we get finances rooted in the churches and the lives of the members saturated with the Kingdom idea and vitalized with stewardship, then we shall have a continual stream of funds flowing into the Kingdom treasury sufficiently large to take care of all our interests.

Unity in Kingdom Support

Any system of church finance to meet Kingdom demands must provide for the enlistment and development of the individual believer. Here is where the issue is joined. It is in the heart of the believer that Christ first sets up his throne, and it is through the believer that Kingdom forces operate in the subjection of the world of things to the sovereignty of God. The financial program of the New Testament does not, therefore, root itself in appeals from the outside to pull money out of men, but it houses itself in a Kingdom impulse within men pushing money out of them.

Christ living in the Christian shines through and changes life for the Christian; as a result the Christian life becomes the transforming medium by which common property is put into Kingdom service and made usable for spiritual work.

The disciples who first followed Christ gave both self and substance. It was the Kingdom dynamic within—Christ shining through—which impelled them to say that not ought of what they possessed belonged to them. Here is the highest freedom, a redeemed spirit acting out its own nature under the impulsion of the Christ within. The one thing needed is for Christ to become a fact in the experience of our souls. Not a theory or belief simply, but a fact as real as stocks and bonds and merchandise and money. When this takes place he will then shine through the redeemed soul and transform all the life and thinking of the Christian. Then will the wealth in the hands of the redeemed be put into the treasury of the Lord for world evangelization and redemption.—From Chapter IV of "STEWARDSHIP APPLIED IN CHURCH FINANCE, By Dr. J. B. Lawrence.)

Of the ten members so far announced for the new cabinet of the Chinese Government, six are Christians, as follows: Foreign relations, C. T. Wang; industry, H. H. Kung, a direct descendant of Confucius; war, Feng Yu Hsiang; communications, Sun Foo, son of Sun Yat Sen; finance, T. V. Sung; justice, T. H. Wang, a preacher's son. In view of the fact that out of a population of 400,000,000 in China, only 400,000 are Christians—a ratio of 1 in 1,000—the proportion of Christians is large.—Houston Times.

Baptist. What are you? I, also am a Baptist. This is our Portuguese Baptist paper, perhaps you would like to read it. I have been converted for nearly 30 years, was converted in Brazil and have been on a visit to Portugal. His name? He opened the paper and showed me a notice about the visit to Portugal of Deacon Jose Martins Monteiro, of the Baptist church in Mirahy, State of Minas Gerais, Brazil. Then he told me a little of his story. He was born in Portugal and emigrated to Brazil in 1900 and was converted soon after, a genuine spiritual conversion. Some years later he returned to Portugal and tried to testify for Christ amongst his own people, but with little result except jeers and persecution. In 1914 he returned to Brazil, taking with him a young fellow named Antonio Mauricio. This young man had not been long in Brazil ere he heard the call to preach, and entered and studied in the Rio Baptist Seminary. Later under the auspices of the Foreign Mission Board of the Brazilian Baptist Convention he was sent back to Portugal as a missionary supported by the Brazilian churches and is now Pastor of the First Baptist Church of Oporto.

At this point I interrupted to suggest that it must be a great joy to him to have a spiritual son engaged in such work. For answer he gripped and pressed my arm and his eyes sparkled. From the papers he lent me I found how this man had been spending his six months in Portugal. Without being conscious of it he had been making Baptist history there. A new Pastor was being ordained. Brother Monteiro had offered the ordination prayer. A new church was organized in Valenza. Brother Monteiro was chosen to be chairman of the gathering. In Tondela they are about to erect a church building. To help them Jose Martins Monteiro had contributed 1,000 escudos. The First Baptist Church of Lisbon had a deficit of 4,000 escudos and this steverage passenger sets the example and relieves the burden by contributing one fourth of it. The new church in Valenza wishes to improve the singing by the purchase of an organ. Brother Monteiro gave them 100 escudos. He seems to have visited most of the Baptist churches of Portugal and according to these reports, spiritual blessings were the result everywhere.

Nothing could be more heartening to Southern Baptists. Their spiritual multiplication table is in full force. The fruit of their Brazilian work is becoming the seed of an extensive work in Portugal.

This Portuguese convert of Brazilian work, a deacon of a Brazilian church, takes a young man out into the spiritual atmosphere where he hears the voice of God calling him to the ministry; this young man sent out and supported by Brazilian churches becomes a soul winner in his own country and a moulder of Christian thought in Portugal, as editor of the Baptist paper; then the spiritual father visits his native land, testifies everywhere of what the Lord has done for him, sets an example of Christian generosity by preferring the joy of giving to help forward the Lord's work, to the comforts of a more expensive class on the steamer, and proves to this Argentine Missionary that there is a spiritual aristocrat in the steerage of this Royal Mail liner.

—Robert F. Elder.

Greetings to you, brother. We mean you that are reading somebody else's copy of the Record, instead of subscribing for it. May it help you in your Christian life. Recently there was published in some other paper a long criticism of The Baptist Record by a humbug signing himself fictitiously. He told why he had discontinued his subscription to the Record, and in the same article criticized a recent editorial in the Record, showing that he is still reading the Record, of course sponging on somebody else. Pass the papers around.

W. M. U.

May this New Year say to each dear W. M. U. Member: "I will bless thee; and thou shalt be a blessing."

Beloved, The Flu has held many of us in its grip the past month. But in spite of it won't you see to it that your Lottie Moon offering is sent in AT ONCE? So many of the societies have not yet responded with the gifts that we know have been collected. And the time for closing the Ruby Anniversary books is near at hand.

THE YEAR'S REPORT—Doubtless many will turn to our Page this week hoping for news concerning our Ruby attainments. This will have to be postponed for another week, and perhaps even longer because of the belated reports as well as belated checks. However, we still have hopes of reaching our financial goal of \$138,700—If we have all done OUR VERY BEST for the Lottie Moon Offering. We are hopeful that we have attained our pro-rata share of the 40,000 new members. We did not reach 40% net in new organizations. "But ye did run well!" And we are grateful beyond expression for having had the privilege of working and planning and praying with the finest Body of women and young people that can be found anywhere. God bless you every one.

SUGGESTED LEAFLETS—Supplement to Program

January—Personal Consecration	Cents
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Order from—W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.	

"And Now—What?"

I am sure there is always a desire for the first issue of the Paper to contain a heart message that will stir each woman of us to greater interest.

Nothing has come to your editor of the Page that seems quite so fitting for our consideration as the editorial in the January issue of Royal Service. Many of us will read it there. But will not the repetition of it make a deeper impression on each of us? Read it here also, Beloved, then be sure to see that it is read to your society.

"For the past two years the center of interest, humanly speaking, of Woman's Missionary Union has been its Ruby Anniversary. In hearts, homes, societies, associations, states—everywhere among W. M. U. women and young people—work. As the story was being told there were questions asked on every hand, the chief concern being as to how to increase the membership and gifts of W. M. U. organizations. Into the "Book of Remembrance" all such efforts have been recorded, the final question being "And now, what?"

Among the many answers, one is apt to be:

1—We will keep on informing our constituency. We will tell our members such facts as the following. 50,000,000 people are not yet reached by any educational effort in Africa. There are only 136 hospitals in all the continent of Africa. Only 1-3 of 1% of the people of Japan have been won to Christianity. In Pingtu County alone in north China there are still 1280 towns and villages in which there is not a Christian.

A second answer may well be.

2—We will keep on inviting others to join W. M.

U. organizations.

Among the trophies in the Lindbergh collection in St. Louis is a reel containing the names of 100,000 school children of San Francisco who thus expressed their desire that he visit their city. Woman's Missionary Union can make no larger contribution to the future of missions than through the organization and fostering of societies among the young people. Personal experience and history prove that the lessons of childhood become the convictions of maturer years. A middle-aged woman was recently exhibiting three perfectly made quilts. When asked the reason for her skill she replied: "Not since I was eight years old have I quilted any but at that time my mother taught me, making me quilt two hours a day. What I learned as a child I find I now know as a woman."

Certainly we shall want through our prayers and gifts to make it possible for many, many the world around to be invited—aye, entreated—to become Christians. It is easy to understand that these many invitations cannot all be extended by the few missionaries but that the number of native workers must be greatly increased. One of the speakers at the Baptist World Alliance said: "All Christianity must be indigenous to be dominant—it may be introduced by missionaries but it can be propagated only by native converts". This thought was impressively restated by Mrs. Scudder, of India, when she said: "If Jesus had visited a different village in India every day since His ascension He would not yet have visited them all".

Therefore, and for a multitude of other reasons, we will give as a third answer to the question "And now—what?" the promise that:

3—We will keep on investing in God's work.

Like the Christians of ancient Macedonia we would first give ourselves, knowing that "the gift without the giver is bare". The pioneer Baptists of Germany were such zealous soul-winners that of them Oncken said: "We have 7000 members and they are all missionaries". We will rush in where experts fear to tread, we will realize that even in dark unknown waters a swimmer can rescue the drowning, as an English Baptist expressed it at Toronto. Yes, we will keep on trying to win those around us and we will also seek to win those "far hence" by investing our substance in God's work.

Surely it pays to do so. For example: Scotch Presbyterians sent Dr. Donald Fraser to the west coast of Africa. One day Dr. Frazer was in a village the native dances of which were unspeakably obscene. There was no school in the village but the people were eager for one. Finally Dr. Fraser agreed to establish a school provided they would completely abandon their obscene dances. The compact was sealed, the dances stopped and the school was opened. "Not for these thirty years have those village folks broken their promise" says Dr. Fraser.

A fourth answer must surely be:

4—We will keep on interceding for souls.

A Methodist friend thus puts it: "Until our stewardship of prayer becomes intercession we must school ourselves in prayer". Even so is the Savior of souls interceding in glory, the Bible adding: "Let this mind be in you which was also in Christ Jesus". Oh, that a rich legacy of the Ruby Anniversary to this and every future year of Woman's Missionary Union may be the "Intercessory League" of those who covenant to pray at least twenty minutes a day for missions the world around.

S. O. S. Margaret Fund

Mrs. Frank Burney

Just as the S. O. S. ticked and reverberated over the turbulent Atlantic, calling for aid for the ill-fated Vestris, so an S. O. S.—"Save Our Students"—call comes to the mother's heart of Southern Baptist women, as we stand in questioning awe and sorrow over the loss of our missionaries, Mr. and Mrs. E. A. Jackson, on the Vestris.

They leave to our love and keeping their three precious children, Virginia, Judson and Stephen, under our Margaret Fund. Two older children have just finished under our fund and as we talked with Mr. and Mrs. Jackson in Chattanooga and again to Mr. Jackson at Bessie Tift, they both over and over spoke of the great, constructive, satisfying, effective work of the Margaret Fund; how, because of its careful, close, prayerful, loving watch over each student, our missionaries can leave their sons and daughters with less anxiety and worry and sail across the deep, calmly and submissively, ready to plant "the light" in the dark countries. Mr. Jackson's heart yearned to leave Carey behind also, but because he was so young he, too, started back to Brazil and was lost with his parents.

For nights this chairman could scarcely sleep, so great was the burdened heart, but the sorrow, turmoil and anguish lessened when I remembered "our Father knows" and understands, and in His field are responsive, sympathetic hearts that will strive to bless, cheer, provide for, comfort and pray for these young people so bereft and helpless.

We thank God for those splendid members of Knoxville church who assure us they will assist us to complete the education of these three students.

I trust this S. O. S. will so stir our hearts that we shall realize anew this tremendous responsibility and privilege that are ours; that we shall daily be mindful of the ninety students here now under our fund and shall particularly bless and cheer and comfort the Margaret Fund students assigned our state.

S. O. S.—"Save Our Students"

America is a dangerous field for these inexperienced feet. Our own daughters and sons are having a hard fight against the high tides of these hours, but picture, if you can, these away from parental care and admonition, again purpose in your heart a determination to give more pray more, love more, sacrifice some, during these coming days that we may "Save our Students," the children of our blessed missionaries.

"More Than They All"

Did you read that letter on the front page of the last Record? DID YOU? Well what did you do about it? Did you ask the Dear Father who has blessed you so abundantly with life's good things, to let you have a part in the blessing that is bound to come to this dear sister? Did you covenant with Him that you would AT ONCE send an offering, however large, however small, to add to that you have already sent, and thus help out where some of the rest of us have failed? Oh, Friend, let us redeem this ring, that means little to you and to me, but means more than tongue can express to this widow. And let us make the redemption LARGE.

Professor H. E. Barnes of Smith College read a paper on "Science Versus Religion as a Guide to Life" before the recent meeting in New York of the Association for the Advancement of Science. In it he "relegated sin to the limbo of ancient superstition". He is probably one of those fools that you have heard about, who say there is no God. Dr. Osborn, president of the Association, rebuked him in these words: "Dr. Barnes took an unwarranted step in introducing a metaphysical, philosophical and religious subject. It was an unwarranted intrusion. He took advantage of this great platform of the American Association for the Advancement of Science to give expression to his own opinion on a subject that was totally unrelated to the subjects under discussion. As president, I desire to have the public understand that Dr. Barnes' statements do not reflect in any way the program of our meeting. They were calculated to give a wrong impression. If this had been a philosophical, theological or religious group it would have been appropriate. If I had been present I would have protested against continuing the reading of his paper."

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

A Prized Possession

I am having a brush with influenza this week; and while occupying my bed waiting for the worst to pass, by chance a much prized quilt was spread over me to keep back the chill of the winter breezes. This is no uncommon incident, but the nature of the spread made it of special interest. The quilt was of patchwork design and each square had on it the name of some party; there were literally scores of these names which had been stitched into the cover of this quilt.

Having really naught to do but to think, the sight of those names revived in my memory the scenes of past days. Each name, as I read it, was no longer a mere name but the face of the party who wore the name stood out before me, and I had my old congregation of my early ministry in front of me once again. I saw them in vision as I used to see them when I mingled and had sweet converse and communion with the dear friends of another day.

As I read and re-read those names of men and women, boys and girls, that I loved and love still—Pierce, Davis, Wilson, Buckley, Tisdale, Coker, Alday, Nicholson, Yarborough, Kennedy, Wyatt, Gibson, Harris, Jay, Kelly, Lay, Clark, Williams, too many to name all—I had a season of association with those of my first pastorate and mingled with them recounting the many happy occasions spent in their homes and at the church. Happier days I never spent than were the days of my sojourn among those whose names I read from that faded quilt.

Twenty-one years ago I began my pastorate with Mt. Vernon Baptist Church, Newton County, ten miles southeast of Newton. This was one of my first pastorates, so I was new in that kind of work, but the brethren and sisters were kind and helpful, so I got by. I will never forget Brethren Aaron Pierce, Thos. Wilson, Perry Davis, with their good wives, and many others who made it

easy and pleasant for the young preacher.

The ladies decided that the cemetery needed fencing, hence the quilt. 10c would get your name on the quilt. Some \$30.00 was thus raised, and the fence was erected. To the pastor's surprise, but appreciation, the quilt was presented to him. He hopes to keep it as a prized possession as long as he lives, or until it wears out.

Many of those whose names appear on the quilt are sleeping the long sleep now, but their memory still lingers with their old pastor as a sweet recollection of happy days of the past. Blessed memory, precious friends!

Notes and Comments

"When faith is lost, when honor dies, The man is dead."—Whittier.

Rev. E. J. Hill, pastor Merton Baptist Church, Memphis, was in Baptist Hospital, Memphis, last week suffering from influenza and carbuncle. His son, Thomas, was in hospital also being treated for injuries received in auto wreck.

From a recent letter from Bro. D. Curtis Hall, formerly of the Mississippi evangelistic force but now assistant to the pastor of LeBelle Baptist Church, Memphis, I give the following: "I am liking my work fine. E. P. Baker, the pastor, is a fine young fellow to work with, and we have great possibilities here".

Miss Ruby Lee Johnson says of Coldwater Baptist Church, Neshoba County: "Our church is nearly done. We held our first service in it last Sunday (the fifth Sunday). We think we have a fine pastor." Rev. R. L. Moore is the new pastor.

Dr. H. R. Holcomb, pastor at Tupelo, is announcing a Preachers' Conference in his church for Jan. 28 to Feb. 2, with good things promised. It is hoped that many of us preachers can be present.

Mr. and Mrs. Stanley Armstrong of Memphis have recently concluded a meeting at Liberal, Kansas, and will begin the year's work in a three weeks' campaign at Trinity Church of Long Beach, Calif., January the 6th.

Prof. E. O. Sellers is in receipt of a letter from Dr. George W. Fruett, President of the Southern Baptist Convention, inviting him to take charge of the music for the forthcoming sessions of the Convention to be held in Memphis in May.

President James M. Gray of the Moody Bible Institute, Chicago, Illinois, has invited Prof. E. O. Sellers to speak at that institution on "Founner's Day", February 5th (Moody's birthday). The program on that day is to commemorate the life and work of the late Dr. R. A. Torrey, first superintendent and under Mr. Moody's leadership, the founder of that school. Mr. Sellers was a student under Dr. Torrey and later associated with him in evangelistic work, being the only living student to hold such a relationship.

A GREAT LIFE AND A GREAT UNFINISHED TASK

L. C. Tedford, Pastor, Clarendon Baptist Church, Clarendon, Ark.

Dr. Mullins was a man of manifold abilities. Every time I heard him preach, lecture, talk in chapel, or preside over a service, I saw a new facet to his personality flashing a distinctive beauty. Truly he was a five talented servant who multiplied his talents until his Lord said unto him, "Well done." Surely Providence led him into the ministry, then promoted him to the trust of training ministers, that he might abundantly glorify the Father.

Dr. Mullins also achieved greatness. He was an arduous worker. This is evidenced by the many kingdom interests which he promoted during his life. By his fruits the world knows him. It is too soon to evaluate his service to the world, but these few facts speak volumes about his worthy achievements: At the age of thirty-nine he was elected to the presidency of the Seminary, which office he held until his death. During these twenty-nine years approximately 4,000 ministers came under his influence. Dr. Boyce lived to see 100 preachers enrolled in a session; Dr. Broadus 200; Dr. Whittier 300; and Dr. Mullins 441. He raised the endowment from \$400,000 to \$1,700,000. He fostered the growing of student aid funds which last session gave more than \$25,000, and lent \$20,000 to worthy students. His great dream was realized in the building of the unsurpassed new Seminary home which stands among "the Beeches" as a monument to his practical vision, able leadership, and unselfish service.

Few men in all the ages have done as much as Dr. Mullins for ministerial education. He sought not to impose creeds but to inspire lives. He set high standards. He wrote needed books. He penetrated difficult problems of theology and philosophy. He defended the timeless elements of "the faith"; and endeavored to adjust the timely elements to his day. In practically every mission field of Southern Baptists, and in hundreds of pastorates in the home-land his pupils rise up and call him blessed.

His life is complete but the work to which he gave it is yet unfinished—the task of recruiting and training ministers. The ultimate success of his life depends upon us and the generations to come. He proposed; we must prosecute. He blazed a path; we must make it a highway. He planted; we must water that God may give the increase.

Southern Baptists are unpayably indebted to him. But it is not an indebtedness that can be paid by mourning and eulogizing. If Dr. Mullins could speak now a message to us from the unseen world, I think it would be an exhortation to us, pastors, laymen, women, to enlarge and strengthen our colleges and seminaries, and recruit and train well our young preachers, thus giving to the world a scholarly and consecrated leadership.

"We have a tryst to keep
With him who lies asleep."

A LETTER TO MY FRIENDS

Montrose, Miss., Dec. 27, 1928.

Dear Friends:

I have received so many kind expressions of cheer and sympathy from my many friends, and as it would be rather a task to write each one of you personally I have decided to write to you through the medium of The Baptist Record and the Jasper County News.

I am slowly but surely improving, and though I am not very strong yet, I still hope to go out among you again and be of still a little more service to the Master. However, if it is not the Lord's will for me to continue in His service I am so happy that I can say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith".

The Heavenly Father has certainly been with me and richly and abundantly blessed me in the work, which I have had the great privilege of carrying on for Him. He has also blessed me in many, many other ways, too numerous to mention.

I wish, at this time, to thank Bro. Alliston, Superintendent of the Mississippi Baptist Hospital, and his corps of efficient workers for the splendid attention given me during the eleven weeks I was a patient in the hospital. I feel sure that nowhere could one get better service and attention than is given at our own hospital in Jackson.

I also wish to thank my many, many friends in Montrose, Jackson and all over the state for their many kindnesses to me during the time of my illness, both while I was in the hospital and at home. You made the cross of affliction so much lighter and easier to bear by your many expressions of sympathy, your bright cheery visits, your many, many gifts of flowers, books, magazines, fruit, etc., and, last but not least, by your prayers.

My Christian friends everywhere prayed so earnestly and persistently for my recovery, and the Lord very graciously answered their prayers. The skill of Drs. Van Alstine and Galloway and the nurses, who had charge of the case, blessed by the Father above, in answer to the earnest prayers of His faithful children, brought me back from the very doors of death. Words are inadequate to express my real appreciation to our Father and each one of you, who had even a small part in the program. My heart is full and overflowing with thankfulness and appreciation, but I can only say in the very humblest words, "I thank you".

May the Lord abundantly bless and keep each one of you, and when the dark hours of your life come to you may you, too, have the wonderful consolation and happiness brought to you by your friends that you have helped bring to me.

Your sincere friend,

—L. E. Lightsey.

"How long is it since you have been in a police court?"

"Twenty years, your Worship."

"And where have you been since then?"

"In prison!"—Selected.

SUNDAY SCHOOL LESSON

Jan. 13, 1929

Sin

(From Points for Emphasis by H. C. Moore.)

Golden Text—If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. I John 1:8, 9.

1. The Need of Redemption is shown in the message about sin. In preview we note several things said concerning sin. It is universal, for the whole world sins and the man who denies sinning is a liar. It is symbolized by darkness and corruption, here contrasted with light and cleansing. Its fruits are alienation (the opposite of fellowship), disobedience and guilt, which require heavenly advocacy. It is progressive in its nature, developing as it does from lying through self-deception to contradiction of God. It may thus be obliterated: exposed by light divine, cleansed by the blood of Jesus; blotted out through the advocacy of Christ; superseded by obedience to the command of God. Taking up the text we find: (1) Sin exposed. The message which the apostles heard direct from the Lord is authoritative and accurate. It announces that God is light, being more in the spiritual world than light is in the natural world. Moreover, while our source of light, the sun, has non-illuminating spots there is in God no moral or intellectual darkness whatever. In contrast with his holiness how heinous must sin appear. (2) Sin contrasted. Thus it is vain to profess that we have fellowship with God when by walking in darkness we continue persistently in sin, for our deeds belie our words. That profession is false which makes no effort to practice the truth. The test of fellowship with God is to walk in the light even as he is in the light. Thus fellowship with him which comes through cleansing from all sin by the blood of Jesus guarantees fellowship one with another. Since the cleansing here suggested is present and continuous, the writer is referring to our sanctification rather than our justification. (3) Sin deceiving. If we professed Christians say that we have (not have had before conversion but have now) no sin, we deceive ourselves but not God, and the truth is not in us. The least spark would reveal the presence of evil. And glaring is the inability to see sin in self. (4) Sin confessed. Since we are sinners how may we get rid of our sins? Not by covering but by confessing them to God. And if we do this, we are assured of both pardon and cleansing. God is faithful to his promise and righteous in his holiness which through the mercy of the atoning Christ enables him to forgive our sins and to cleanse us from all unrighteousness. Thus guilt is removed by grace and filthiness vanishes before faith. (5) Sin defiant. There remains the man who attempts to deny his sinfulness or to defend his sins. Such a claim is in flat and flagrant contradiction of

God. Either the Bible is a lie and God untrue, or man is a sinner, corrupt, guilty and depraved. The brighter the light upon the soul, the denser will appear the darkness in the flesh.

2. The Work of the Redeemer is shown in the message about salvation. In the lesson as a whole, God appears in four aspects. First, God is Light. Again, our attention is directed to the dying Lamb of God whose precious blood cleanses from every species of sin. Then our Lord appears as the righteous Advocate at the right hand of the Father where he ever liveth to intercede for us. Finally, he is the unerring Teacher whose instructions we should gratefully receive and faithfully obey. Taking up the text we have: (1) Propitiation by Christ. The aged pastor with the affection of a spiritual father calls his readers his little children. He sets before them the ideal—"that ye may not sin". But he does not forget the reality—"if any man sin". Immediately therefore he proceeds to comfort the conscience-whipped, sinning Christian by declaring that "we have an advocate with the Father". That advocate is Jesus the Son of God who was sinlessly righteous and therefore an acceptable pleader at the Court of Holiness and his plea is based on the unfailing efficacy of his atoning sacrifice on Calvary which completely satisfies divine justice and thus averts the sentence of deserved condemnation. Nor is the propitiation for our sins alone but for the sins of the whole world. That is, he is sufficient for a universal task but efficient only with those who comply with gospel requirements. (2) Obedience to Christ. John speaks of obedience first as revelation, giving positive assurance of an intimate and essential knowledge of Jesus. In order to know that we know him we must keep his commandments. Again he speaks of obedience as a test, for infallibly it draws the line of demarcation between the true and the false. The man who professes to know Christ and yet disobeys him can but be a liar without the semblance of truth in him. Finally, the apostle writes of obedience as a discipline. It insures not merely the avoidance and elimination of sin but also high attainment in the Christian life. Obedience flowers in perfected love and perfected love fruits in loving obedience. Thus we have a clear realization of our union with him insuring success on earth and salvation in heaven. (3) Imitation of Christ. In our obedience we imitate Christ as well as obey him. As we abide in him which is our exalted privilege we must walk even as he walked which is our imperative duty. Then our deeds will be consistent with our words, our labors will be fruitful and our lives will be crowned with a happy hereafter.

GRADED SCHOOL OF MISSIONS
T. W. Ayers

The Graded Church School of Missions, which is being fostered by the Foreign Mission Board of the Southern Baptist Convention, made real

progress during the past year in the number of schools held and the interest manifested.

As is known, the main purpose of these schools is to bring together the men in our churches to study the great problems in worldwide missions; and I am glad to report that our men have responded nobly where these schools have been held.

At the close of many of these schools expressions like this have come from pastors and leaders: "This has been the greatest event in the history of this church; and those who have attended the classes have caught a vision of worldwide missions which will make them more useful Christians."

I so frequently have letters from pastors asking about the program for these schools, that I wish to give the following as a suggestive program, which may be changed to suit local conditions:

Schools to open Monday and continue through Friday.

4:00 p.m. Story Hour for children up to 9 years of age.

7:30 p.m. Song and praise service; all classes present.

7:45 p.m. Classes:

1. Class for men.
2. Class for women.
3. Class for young men and women, 16 to 25 years.
4. Class for boys and girls, 9 to 16 years.

8:30 p.m. Inspirational address.

9:00 p.m. Adjourn.

In most of the schools held we have been able to furnish two or more missionaries to help make up the faculty.

I will be glad to give any information I can as to faculty, books and expense.

—T. W. Ayers,
977 Ponce De Leon Ave.,
Atlanta, Ga.

WEEKLY HEALTH
SUGGESTIONS

By Felix J. Underwood, M. D., State Health Officer

HEART DISEASE—One hundred and thirty-five people died in Mississippi during October from heart disease.

As understood by many people, heart disease is not so alarming as it often appears to be. This "disease" can be divided into three kinds as: functional, when the heart is not damaged but does not do its work properly; slightly damaged, when the heart can "carry on" for years; and badly damaged, calling close observation and no over-exertion. These three conditions can be likened to a chair which cannot be used because it seems to be, or is, too weak. "A chair wobbles when used, but on examination it is found that one or more screws are loose. A screw can promptly correct the fault". A functional "heart disease" can often be as easily cured. The schew that is loose can be indigestion or an unstable nervous system due to financial or family worries. Correct these conditions and the heart becomes normal. This, therefore, is not heart disease as physicians view it, although the suf-

fering and discomfort are just as painful.

One functional disturbance of the heart is called "acute indigestion". This produces sharp, often agonizing, pain; shortness of breath, gasping for air describes it better; the heart becomes rapid and irregular, both in time and force; the face becomes pale and clammy; the patient cold and chilly;—this is what happens: Something eaten does not digest, it ferments and causes an excessive amount of gas which distends the stomach to such a degree that it takes the place that belongs to the heart. The heart struggles against this barrier, beating rapidly to makeup in the number of beats what is lost in force.

RESOLUTIONS

We, the members of the Ebenezer Baptist Church, hereby express our regrets that our beloved pastor, Rev. E. G. Evans, tenders his resignation to our church in order to accept work in other places.

Therefore, be it resolved:

First, That in his going we regret to lose his able services as pastor, also his presence, and that of his family, from our midst.

Second, That the church express loving gratitude to him for his faithful and fruitful services, as a noble and consecrated leader and Christian citizen, through the eight years he has been our pastor.

Third, That the church heartily recommend him to the Baptists of his new pastorate, as a splendid minister of the Gospel of our Lord and Saviour, Jesus Christ.

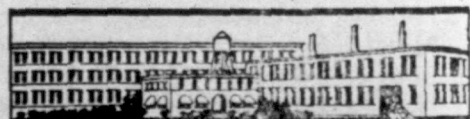
Fourth, That a copy of these resolutions be filed in the church records, a copy furnished Bro. Evans, and copies sent to The Baptist Record and Lexington Advertiser.

Adopted by the church in conference, Dec. 16th, 1928.

Dr. M. H. Roberts,
Mod. Pro Tem.
R. Thomas, C. C.

Wife: "Fancy, Robert, in a few years we shall be able to fly to London in half an hour."

Husband: "But you will still need two hours to get ready."



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The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

This morning, Jan. 1st, 1929, I sent off to the Baptist Bible Institute at New Orleans, our check for \$80 for the expenses of Miss Gladys. This makes \$160 we have sent for her use, completing the scholarship we took in her name. (It is not quite complete, as far as we are concerned, but it soon will be.) I am also sending another check for \$8.85, to Bro. Massey, for the orphans. This is all we have, so today we start out with a "clean slate" for the new year: so you mustn't look for any more reports of contributions until you send me some, and I can write them on our "slate", which means our Page in the paper.

People say our Children's Circle has done a good work during this past year, and our Editor has asked me to go on with it during 1929. Shall we make it even better this year? I want to do it, and so do you, I feel sure.

The Bible study we have this week is about the first two brothers who ever lived in the world. Cain hated Abel because Abel was better than he, and had done better than he in worshipping God. So after a while, Cain killed Abel, and became the first murderer. Oh, my children, we must not let hatred live in our hearts. An old man, the apostle John, said, "Little children, love one another". That is a good way to keep out hate, to fill the heart with love. Did you ever hear anybody say, "I was so mad I felt like I would burst"? Or perhaps he said bust. Perhaps Cain did not know that he was going to kill his brother, but when hatred and jealousy are in the heart, any wicked thing may happen. Here is another thing that the apostle John said, "He that loveth his brother, abideth in the light". If you love your brothers and sisters, you will live in the sunshine of God's love.

Much love from,
Mrs. Lipsey.

Florence, Miss., Dec. 26, 1928.

Dear Mrs. Lipsey:

I am enclosing a check for \$1.00, which the Girls' Intermediate S. S. Class is sending the B. B. I. girl. All the members of our class read The Children's Circle, and we are very interested in the B. B. I. girl. Mrs. Emma Laird is our teacher and we all like her fine. We hope to send some money to the orphans later. Sincerely,

Virginia Rogers, Secretary.

Thank you so much, Virginia, you and all the girls, for this good contribution. I wasn't much surprised when I saw Florence at the top, for there are more people in your town interested in our work than in any other town. Come again soon.

Mashulaville, Miss., Dec. 23, 1928.

Dear Mrs. Lipsey:

I have been wanting to write you, so here I come. I wrote once before, but didn't see my letter. I guess it was lost. I go to school at Mashulaville, and my teacher is Miss Crumpton. I like her very much. We had a Xmas tree Thursday and had lots of fun. I am 12 years old, and in the seventh grade. I go to S. S., and our pastor is Mr. Miller. We take The Baptist Record, and I enjoy reading the Circle letters. Well, I guess I had better close and leave room for some other boy or girl to write. With best wishes for a merry Xmas to you and the orphans.

P. S.—I'll write again and send some money for the B. B. I. girl and orphans.

I'm glad you had a nice time Christmas, Louise. Won't you come

in now on our Bible Study? And don't forget your P. S.

Lucedale, Miss., Dec. 22, 1928.

Dear Mrs. Lipsey:

I am writing you, as it is my first. I read the children's page every week it comes to us. I will tell you of myself. I have light hair, and am tall, have blue eyes, and a few freckles. I am in the 4th grade at school. I have a good teacher. Her name is Miss Florence Summerhouse. I go to S. S. every Sunday. My teacher's name is Mrs. McKay. I have two sisters and two brothers. So, I will close. Yours truly,

Mattie Jannette Conner.

I hope you all had a good time Christmas and no flu, tho' that's almost past hoping for these days. Come to see us again.

Lena, Miss.,

R. 1, Box 41, Dec. 27, 1928.

Dear Mrs. Lipsey:

So many thanks for the sweet Christmas remembrance. I have received so many kindnesses that I appreciate very much. When I visited my daughter in Brookhaven I saw but did not meet your son. He was Supt. of the Baptist S. S. My granddaughter is one of his pupils in school. She says they all think so much of Mr. Lipsey. I am sure we will all enjoy the Bible study and be benefited by it. Best wishes to all.

(Mrs.) Zebbie L. Wiggins.

You must take the Bible Study with us regularly, Mrs. Wiggins.

12-29-28.

Dear Mrs. Lipsey:

I haven't written a letter for the children's page in a long time, but will try not to be so long again. Hope you had a Merry Xmas. I was quite sick all day myself. I've had the "flu", but am most well again. I have 2 little baby goats. I like to play with them, but they are so wild I can hardly catch them. Am sending 10c for the B. B. I. girl. I have a new cousin since I wrote you, a little girl. Her name is Margaret Louise Caruthers. I am going to tell her and her sister, Bessie Virginia, age 2, to join The Children's Circle. They live near Florence. Well, I had better not take up too much room. Wishing you and all the Circle a New Year of health and happiness, I am, as ever the same,

Tommie Loyd Hodges.

I had the flu, too, Tommie. I'm afraid a good many of us had it. Do get in those two new girls from near Florence, for that is a good place to find Children's Circle members. Thank you for the money.

Coffeetown, Miss., Dec. 15, 1928.

Dear Mrs. Lipsey:

I am sending 25c as I promised. I made 4 A's on my report card. You may use the money as you wish. I hope you get enough for Miss Gladys' tuition by the time you need it. Wish I could send more. Wishing you and the children and Miss Gladys a Merry Christmas and a Happy New Year.

James R. Davis.

Your money is helping, James, and before we know it, we'll have the whole amount. Thank you, sir, and Happy New Year to you.

Osyka, Miss., Dec. 18, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I go to S. S. and B. Y. P. U. every Sunday, and I love to go. Our Pastor is Bro. F. W. Gunn. He is going to leave us the last of December. We all sure do hate to see him and family go, for we love them all. But we know that the Lord called him to another field. I hope to see this in

print, as I want to surprise Father. I will close with love, from,
Obara Schilling.
We know your pastor, Obara, and feel sure you all hate to lose him. Write to us again.

Kosciusko, Miss., Dec. 29, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I am sending 5c for the B. B. I. girl. I have 2 sisters, one is only a baby. Her name is Elizabeth. We call her Libbie. The other is named Irene. She is 15 years old. Old Santa certainly was good to me. He brought me a doll, a book and a pair of bedroom slippers. I got many other presents, too. I have had the flu all this week. It certainly is bad, too. My Grandpa takes The Baptist Record. I read the children's page some times. I enjoy reading it. I am in the 4th grade. I go to S. S. My teacher's name is Mrs. Smith. I am in the Jr. Dept. I go to B. Y. P. U. Mr. and Mrs. Maxwell are our leaders. I am in the Jr. Dept. I like to read books. My sister gave me three books Xmas. Grace Wooten, a girl friend of mine, gave me a book, also. My baby sister is sick with the flu, and so is my Mother. The flu seems to get the whole town in bed with the flu. It certainly is a bad old thing. Your new friend,

Ruby Lord.

I hope Mother and the baby are well now, Ruby. We have been having flu, too, and it certainly is no joke. Thank you for the money.

Scooba, Miss., Dec. 22, 1928.

Dear Mrs. Lipsey:

This is my second time to write. Mrs. Lipsey, I am sending the quarter with my letter. Mrs. Lipsey, I enjoy reading The Children's Circle. My eyes are light brown. My hair is dark brown, and I have a dark complexion. Hilda Glasgow.

Well, Hilda, you all go together, real well, hair and eyes and complexion. Thank you for the money, and write to us again.

Derma, Miss., Dec. 26, 1928.

Dear Mrs. Lipsey:

I take the Record, and enjoy the children's letters so much, and I think it so sweet and helpful in you to insist on the children reading the Bible and to give, for I feel the Bible is being so neglected at present. I go to church and S. S. most every Sunday. Bro. J. M. Spikes is our pastor. This is my first letter, and I hope to see it in print. I am 60 years old. Lord, comfort the widow friend, whose letter I read not long ago in the Record. I enclose a dollar bill for the B. B. I. girl. Love to you and Miss Gladys and all the children.

Mamaw Spence.

Thank you for your words of appreciation, dear friend, as well as for the money. We hope to have you with us all this year that we are entering upon, and hope it will be full of happiness.

THINGS THAT PLEASE GOD

God's children should by all means seek to please Him; for we know how our hearts are made glad when our children do those things which are pleasing unto us, and how much more apt we are to always grant their requests. God is, in that respect, moved toward us. We read in John's first epistle: "Beloved, if our hearts condemn us not, then have we confidence toward God. And whatsoever we ask, we receive from Him, because we keep His commandments and do those things that are pleasing in His sight". To please God we must be most interested in the same thing in which He is interested. We must love the things that God loves and hate the things that God hates. What is the thing

that God is most interested in? It is the glory of His Son in the salvation of sinners. How do we know that? We know it because "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life". If we want to please God we must believe Him for it is written, that, "without faith it is impossible to please Him". To believe God means to have implicit confidence in His word and perfect confidence in His Son. We read in His word, that, "It pleased God by the foolishness of preaching to save them that believe". Also, that, "It pleased the Lord to bruise Him". And so, if God was pleased to bruise and punish His Son in our room and stead, so that He might be just and the justifier of him which believeth in Jesus, and if it pleased Him by the foolishness of preaching to save them that believe, then how could we expect to please Him more than to accept His word as absolute authority and accept His Son as our substitute and Saviour? It does not please God for us to waste time trying to prove by logical reasoning that the Bible is His word, or that Jesus was virgin born, or that He created all things for His own pleasure. But it pleases God for us to accept the Bible as His infallible word; and to accept, by faith, His Son as our redeemer; placing implicit faith in Him, just as Abraham did and "it was counted unto him for righteousness". It also pleases God for His children to fear Him with that reverential fear that is due Him. We read in the Psalms that, "The Lord taketh pleasure in them that fear Him". So, if we would please God we must love lost sinners, because He loves them. We must hate sin and heresy because He hates it. (Remember that in speaking of one of the 7 churches of Asia, He said: "But this thou hast, that thou hatest the deeds of the Nicolaitans which I also hate".) God hates modernism and to please Him we should also hate it. God hates heresy in all its forms and so should we.

Men can not please God with morality and practical righteousness, if at the same time they hate the fundamental doctrines of the Bible. Neither can God's own children please Him if they "flirt" with modernism or any other form of heresy to please men.

It is so much better to please God at the risk of arousing the displeasure and hatred of your fellowmen, than it is to please men at the risk of displeasing God.

—J. E. Heath.

Patient: "So you've really been practising since 1895?"

Dentist: "If you don't believe it, just look over the magazines in the waiting room."

Neighbor: "Oh, I say, Ginks, may I borrow your lawn mower?"

Ginks: "Why, Smith took it back to Jones this morning because he promised Doyle he would return it to Olsen's neighbor by Monday, provided Cohen got through in time."
—Life.

OUR ORPHANS' HOME

Our Orphans' Home received a splendid response at Thanksgiving, to our appeal for help in the way of donations of supplies; flour, molasses, corn, rice, sugar, clothing and many other things, in fact, the greatest in the history of the institution; due largely to efforts of Brother Massey as Superintendent, who got out among the people and let them know how badly help was needed. This will aid us very much for several months in reducing the expense of maintaining the Home and caring for the children.

We also had a good response in cash donations, a little over twelve thousand dollars being received on this fund. Also, enough designated for that purpose to buy and pay for a new cooking range, \$1,350.00; and \$2,200.00 to buy and install a refrigeration plant, which will be put in and ready for operation before warm weather sets in. All of this is fine and there would have been sufficient money, in connection with what we will receive from the budget, to have run us to Mothers' Day in May, had it not been for the fact that the receipts on our support fund for 1928 were so low that your Board was compelled to borrow \$7,000.00 some months ago, to pay current bills, necessarily incurred for food, salaries of employees, etc. which note and more was due and unpaid when this Thanksgiving money was received.

In order to borrow this money, a mortgage on the Orphanage property or the individual personal endorsement of the Trustees was required, of course the mortgage was given).

This note and all bills due on the support fund up to Jan. 1, 1929, are all now paid off and discharged, but after paying same there was only a balance of the support fund in the hands of the Treasurer of approximately \$100.00. I am also informed by Dr. Gunter that there is in his hands as Secretary of the State Board, in designated funds for the Home, received in December, a little over \$1,400.00, which is to be paid to the Treasurer of the Home in a few days. This added to the above amount on hand will about take care of the Home during the present month.

The individual donations to the Home will be very small for the next few months.

Mothers' Day is a long time off. The receipts from the budget cannot possibly amount to more than \$13,000.00 for the year, which is about 45 cents on the dollar of what is absolutely necessary for the Home to have to maintain it, allowing \$10.00 per month for taking care of each child in the institution and this is just as small an amount as any reasonable person could expect it to cost.

I am sure that no self respecting Baptist wants this institution to be run on a financial basis that requires a mortgage to be given on the property every year, in order to pull it through until a Special Orphans' Home day arrives.

As President of your Board of

Trustees, I certainly do not want to run it that way and after talking to Dr. Gunter and obtaining his approval of the plan, I have decided to ask ninety-nine other people in the State of Mississippi to join me in making a special donation of \$100.00 each for the year 1929, for the support fund of the Home, to be paid when called for by the Treasurer as the same is needed; such gift in no way to affect our gift to the regular budget. I have several friends who have already agreed to this and many of the Baptist people of Mississippi will receive letters from me in a short time, urging them to join me in this movement, and I hope that you will not lay such letters aside and permit them to go unanswered and unheeded. You may also have the pleasure of seeing me face to face about this proposition, before the thing is over, though I am sure if you had visited the Home, seen its needs as I have, nothing but a request would be necessary to prompt action on your part.

I hereby request all of the other members of the Board of Trustees and every pastor in the State of Mississippi, and every friend of the Home, whether they are financially able, to join this One Hundred Club or not, to join hands with me on this work, talk to the people of our denomination who are able to do so, write to me and give the names of such people, so that I may be able to take the matter up with them myself.

If I can carry out this plan, it will give us enough money to more than take us through Mothers' Day and the amount received at Mothers' Day will carry us to Thanksgiving, and we can then always have something on hand to run on a cash basis instead of on a credit basis or six months behind time, and avoid encumbering the property of the Home.

I hope that every pastor in charge of any church in Mississippi will now commence to think of and do everything that is necessary to make the Mothers' Day offering to the Orphans' Home a great day, bringing about real, substantial assistance to the Home.

This Hundred Club referred to above is not an exclusive club confined to men, all ladies who are able to join us are perfectly eligible to membership.

—C. P. Long.

FROM THE ADDRESS OF DR. E. STANLEY JONES
Methodist Mission Conference

Someone has said that the seven deadly sins of society are these: policies without principles; wealth without work; pleasure without conscience; knowledge without character; commerce and industry without morality; science without humanity; worship without sacrifice.

As I understand the meaning of this meeting here, it is at least in one of its phases to fit this last of the seven deadly sins, namely, a worship that is without sacrifice, a Christianity without a cross. And I believe if there is any meaning to World Service it means this: that we are trying to put at the heart

of our worship a cross, something for which we see no immediate return, asking for nothing save the privilege of giving, doing the thing not because we are compelled by a program but impelled by a person, somethings that we cannot escape because we are in fellowship with Him and we must do it because we feel that inward compulsion.

This Church, and other churches, has taken upon itself a great World Service program to give the world a chance. It is the biggest business under Heaven.

This meeting here has a meaning too deep for tears and too wide for horizons; it stretches to the last man and to the last human need, and will not stop until they are all in, at home and abroad.

If we shall be tempted during these days that we are together here just to pluck some beautiful thought or some fine idea or some beautiful plan that shall be put before us to take the esthetics of Christianity, the beauty, art, literature, oratory, architecture, a sterner voice calls to us today as a great group representing Christianity, and that sterner voice says, "Turn a moment from the esthetics. Do something until it hurts." You laymen go down with that business until there shall be something else motivating it and Christ shall come down in the midst of it and hold it and you will turn toward it.

If out of this great meeting here, a meeting the undertone of which I sense as the very undertone that beats at the heart of Christianity, I believe if we deliberately, one by one, go and say, "I am going to take on myself; it shall not end in a plan, but in the personal taking it on myself to see that my vision meets its obligation and its opportunity through this great passion of World Service," that we will accomplish.

BRANTLEY, ALABAMA

Notice received that time on Baptist Record is up the fifteenth. Enclosed find check for renewal. The visit of Record each week to us is like a letter from home. Mississippi was our home nine years, in which time we educated our children except the boy in our Baptist colleges. Blue Mountain and Woman's College are both dear to us. Besides the fellowship of the preachers is a thing never to be forgotten. From the Record we glean many things concerning the brethren that quicken our love for them.

The report of the work as laid out for this year by the State Mission Board should be an inspiration to every pastor. It looks like missions has its rightful place among state activities. It was thrilling to see the appropriations made to the work, and especially to the coast section.

We hope for our friends and brethren of Mississippi the best year ever. Our work has gone above our expectations, if not up to our desires. Growth has been marked in many things, and everything should help us keep prayerful for yet better days.

May this be your best year, Brother Editor. Sincerely,
—E. H. Garrett.

SUMMARY OF WORK DURING 1928

Thinking some one might be interested in reading a summary of my work during 1928 I am herein giving it in a very brief form:

Number of sermons preached.....	220
No. funerals conducted.....	29
No. S. S. attended.....	80
No. other services conducted, such as prayer meetings, chapel services, Bible classes, etc.	99
Grand total all services.....	425
Miles traveled in car.....	5,000
Miles traveled on train.....	4,750
Members received into churches	105
Spent in room with flu.....	4 weeks

As I look over this summary, and back over the year as a whole I feel sure that no other scripture fits me any more accurately than Luke 17:10, So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

—B. E. Phillips.

New Hebron, Miss.



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B. Y. P. U. Department

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Oxford, Mississippi

Vardaman Sets Up General Organization

We are happy to report another General B. Y. P. U. Organization. The Vardaman Church recently elected the two general B. Y. P. U. officers necessary to a General B. Y. P. U. Organization, director and general secretary. Mr. J. R. McCord was elected director and Mrs. R. A. Martin was elected to the place of general secretary. The other three general officers necessary to a standard department may be elected later. In addition to this important step in their church life a Senior B. Y. P. U. was organized, giving the church the three unions, Junior, Intermediate and Senior. The following officers were elected for the Senior union: President, Mr. John Vanhorn; Vice-President, Mr. J. E. Kimbrough; Secretary, Miss Juanita Naron; Treasurer, Mr. T. E. Fleming; Corresponding Secretary, Mrs. C. C. Richardson; B. R. L., Mr. L. A. Sanderson; Chorister, J. H. Dye; Pianist, Mrs. Carl McCord; Group Captains, F. C. Vanhorn, Lorena Blue and Ada Byars. It was the privilege of the State Secretary to be present for this organization. It was under the leadership of their pastor, H. M. Collins, that the work was launched. We congratulate the church on having Bro. Collins as pastor.

Pearl River County Associational B. Y. P. U. Reorganized

On the second Sunday in December the B. Y. P. U.'s of Pearl River County came together at Picayune and reorganized their Associational B. Y. P. U. The president of the organization had moved from the association and it was thought best to meet and elect a new president. It was a splendid program that had been planned. Mr. A. W. Talbert of Jackson was present for the meeting and reports a splendid meeting in every way. The interest was keen, the attendance good, and the plans for the future full and comprehensive. A complete organization was set up and their newly elected president, Miss Virginia Loftin, promises to report the Associational B. Y. P. U. A-1 by the close of this first quarter in the new year.

Remember we are expecting to have 20 new associational B. Y. P. U.'s this year with TEN reporting A-1.

Do not forget we are offering an associational B. Y. P. U. Banner this year. Let us have your report for last quarter as soon as possible.

Things You Will Be Interested In

1. January—Standard Month. Start the year right. Upon request we will send you a wall size copy of the standard of excellence. Be A-1 or be Ashamed.

2. March 10-16—Annual B. Y. P.

U. Study Course Week. Observe it. Get the blessing. If you desire it we will send you a list of all study course books.

3. March 19-21—State S. S. and B. Y. P. U. Convention, Jackson. No limit to delegation. Bring the entire union. It's the largest religious gathering in the state.

4. April—Associational B. Y. P. U. Conference Month. This year they will be held on a little different plan. We will be glad to serve your association. If interested, write for details.

5. June 4-21—SIX District B. Y. P. U. Conventions. Your B. Y. P. U. is included in one of these. It is a chance for every member to get the inspiration of a convention. Plan to attend 100% strong.

6. June 25-July 2—Assembly at Castalian Springs. A week's outing with a great program at little expense. Bring your family and camp. Two miles from Durant. Write for particulars.

7. July-August—These two months each year are when we emphasize RURAL work. Plan to make these really missionary months for your union. Our department will have several extra workers.

8. October 6—B. Y. P. U. Graduation Day. Keep your work graded. Observe the day. Award graduation certificates. Make it worth while.

9. December 30-January 2—We are to have during these days a Southern Baptist B. Y. P. U. Conference. Place to be named later. Plan to attend.

Use the B. Y. P. U. Magazine throughout the year. It carries special helps for all officers, committees and unions. Special helps for Adult unions.

If our department can serve you in any way command us.

"WHY A TRAINED MINISTRY"

By A. Paul Bagby, Th.D., Pastor, 1st Baptist Church, Wilson, N. C.

Both by precept and innumerable examples the Word of God clearly sets forth the Kingdom's call for a trained ministry. It is everywhere made plain that God's prophet should avail himself of every opportunity to equip himself most completely for his work. From the time the first "school of the prophets" was established until this very day God has called upon those He has chosen to do a special work to prepare themselves under His guidance for that work. The preparation itself has indeed varied according to the opportunities and demands of the times; but every prophet of the Lord moved by the Spirit to proclaim the message of God has at the same time been moved by the same Spirit to become trained for the great task. Is there any need of argument based on Scripture to prove this? Why take up our limited space by citing examples of those in Bible record, who them-

selves spent years in training and being trained?

Jesus declared, "For their sakes I sanctify myself"; and, while there could arise many a dispute over the meaning of the word "sanctify" in the passage, we can be dogmatic in declaring that the idea of preparation is included in it. Every minister of Christ should surely follow his master in this declaration. It is a striking fact that instead of using the middle voice of the verb "sanctify", the evangelist quotes Christ's saying by using the active voice with the reflexive pronoun. This makes the meaning definite. It can not be confused with the passive. If the middle voice has been used it could have been confused with the passive, and the passage be translated, "For their sakes I am sanctified." But, as it stands, there is that definite struggle with himself made evident. Jesus sanctified himself. It is not the passive submission of His life to the Father's will for the world's salvation, but the active co-operation on His own part in that will. So must God's ministers do. If we are to be sanctified (and we would not deny God's great part in it all), we must sanctify ourselves. If we are ever to be prepared for the great work which is ours, we must prepare ourselves. A trained ministry is essential to meet the need and demand of this day; and a trained ministry requires the active co-operation of the minister with God in dealing with himself in the matter of preparation. A sanctified man is a trained man offered to God for others—not an untrained one.

When Jesus sent the twelve out and told them that they must not be anxious as to how or what they should speak, that it would be given them what to speak, we must not forget that it was the twelve He was sending out—men whom He had been training and whom He was to train yet more and more. We must not forget the "you" of this passage. What training had been theirs! To use the twelve in any part of their experiences as an argument against a trained ministry is the height of blindness and folly.

Training is essential to efficiency in these days.

FRIENDLY TESTIMONY

I regard Dr. E. Y. Mullins, in many respects, as the outstanding Baptist leader of the world during this period of our history, loyal to the truth of Christ, an immortal defender of the faith, a teacher of world renown, a preacher of remarkable ability, an administrator with few peers, a constructive, spiritual statesman who will rank with the best of any age, a great Christian, a noble soul, interpreting to the world in life and labors the highest and best in the Gospel of Christ. This prince of Israel leaves a great mark for the glory of God in the life of the world. Three of his books will live in the permanent literature of the world. His work for the Southern Seminary will go on in a marked degree until Christ comes. His spiritual and doctrinal impact upon the thought of

the world was as great as any man in this generation. I was honored to have his close, intimate friendship. I prize it as one of the best gifts of life. I miss him every day. I am greatly indebted to B. H. Carroll, J. B. Gambrell and E. Y. Mullins in my ministry and life. They, to me, are the three Baptist immortals who have wrought, reaped and entered into immortal glory in this generation. May God bless the institution to which he gave his best strength, and the denomination which he served so nobly, and the cause of Christ he so constructively aided in building by the continued fruitage of the life of this noble servant of Christ.—L. R. Scarborough, President.

A WORD TO THE PASTORS ABOUT THE SUNDAY SCHOOL LESSONS FOR THE PRESENT QUARTER

I. J. Van Ness, Executive Secretary

I would like to call attention to the interesting series of lessons which we are having in the International Series for the first quarter of 1929.

For the first time in the history of these lessons we have thirteen doctrinal lessons. These lessons will be taught in every Sunday School where the Uniform periodicals are used, and practically all of our young people and adult classes will have these lessons also.

I am venturing to suggest to the pastors that they take advantage of this period to keep in mind from Sunday to Sunday the subjects that have been studied in the Sunday School. It may be possible in many cases to follow up the teaching in the preaching service.

I am adding to this a list of the subjects which will be taught Sunday by Sunday, and all of which are treated in our periodicals:

- Jan. 6—Our Heavenly Father
- Jan. 13—Sin
- Jan. 30—Christ the Saviour
- Jan. 27—The Holy Spirit
- Feb. 3—The Holy Scriptures
- Feb. 10—Repentance and Faith
- Feb. 17—Prayer
- Feb. 24—Christian Growth
- Mar. 3—The Christian Church
- Mar. 10—Baptism and the Lord's Supper
- Mar. 17—The Christian Sabbath
- Mar. 24—Stewardship and Missions
- Mar. 31—The Future Life

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THE BURNING OF BLUE MOUNTAIN COLLEGE

"Blue Mountain College is on fire!"

How the heart of Blue Mountain stood still today at this cry! All was done that could be done; Ripley responded en masse and with her fire apparatus; New Albany responded promptly with her fire-fighters and with many citizens to help; Tupelo and Holly Springs, thirty-five miles farther away, responded with fire apparatus which made record runs; President I. B. Tigrett of the G. M. & N. Railway placed everything possible at the disposal of the town, sending three section crews to help in the battle, and the negro citizens of Blue Mountain did heroic work; but all was in vain. A long dry spell made the shingle roofs burn like tinder and a strong favorable wind fanned the flames beyond all control. The fire started on the roof of the fine Jake Godwin residence in the southern part of the town about four hundred yards from the College; a burning piece of shingle was blown that distance to the roof of the President's residence, the only shingle-roofed building on the campus; almost at the same instant another burning piece of shingle started the fire on the roof of Mr. Mark Haynie's residence. Thus three fires were raging at the same time and other residences bursting into flame. Four that caught fire were saved; but when the battle was over the Jake Godwin residence, the Mark Haynie residence, on the campus the President's residence, Professor Hatcher's residence, the Educational Annex Building, one of the large dormitories, the Power House, the Laundry, and the enclosure of the College Swimming Pool were in ashes. Only the frame buildings were burned; and the six or seven fine college buildings that were left are practically fireproof.

The heating plant will be at once repaired, and the students will, on their return after the holidays, be provided for.

This loss of about \$100,000 is a staggering blow, since the Baptists have, at great sacrifice, just recently put hundreds of thousands of dollars into the new buildings.

It was touching to see the older citizens who had seen the school, through many years, by the efforts of one family, grow into the present magnificent College, standing around gazing through fast-falling tears at buildings in ashes around which clustered ten thousand precious memories in homes throughout the South; and many tears have fallen today in these homes that have been blessed by these old college buildings.

The following lines are dedicated to the alumnae and students of Blue Mountain College:

There are buildings that are grand,
Built from wondrous designs;
But to us no buildings could compare
To our great college 'neath the pines.

There are schools filled with mirth
Where wealth in splendor shines;
But no school can e'er compare

To our own loved College 'neath the pines.

There are families that are happy
'Neath the fig trees and their vines;

But the happiest home 'neath the stars

Is our own loved College 'neath the pines.

A Song of Our College 'Neath the Pines

(To be sung to the tune of "My Old Kentucky Home.")

There was gladness every day, there was gladness in the hills,
In our own great College in the hills;
But the fire has swept away many buildings dear to many hearts,
From our own great College home in the hills.

CHORUS

But do not weep, my darling,
Oh, do not weep today;
And we'll sing one song to our own great College home,
For our own great College home in the hills.

There was sorrow today, there was weeping in the hills,
For our own great College in the hills;
But we'll rise and build again, build it greater than before,
Our own loved College in the hills.

There'll be no greater school than our College in the hills,
Our own dear College in the hills;
For we'll rally to it now, and we'll do our very best,
For our own great College in the hills.

There's a sweeter home in Heaven than our own dear College home,
And we'll all be there by and by;
But till our Saviour calls us to that home beyond the sky,
We'll love our College home in the hills.

What will be done? The Baptists and their friends and alumnae of Blue Mountain College will arise and rally and build greater than ever. And that queen of American women educators, Mrs. Modena Lowrey Berry, who aided her father in establishing the school, and who saw the first College building erected, will see the great College equipped beyond the dreams of her young womanhood.

Only recently President Lawrence T. Lowrey turned from a most enticing offer with a handsome salary from a great Northern University.

Now is the time for the alumnae and other friends of the College to show their love for the school that has blessed thousands and thousands of homes, Catholics, Protestants, and Baptists, throughout the land and beyond the seas.

—T. T. Martin.

Blue Mountain, Mississippi,
December 26th, 1928.

NEW YEAR 1929

It has pleased our heavenly Father to permit us to see another New Year. One division of time, with its lights and shadows; its trials and its suffering; its hindrances and its opportunities, has passed, and we

have entered upon another; the days of which will be measured to us in ceaseless succession.

What will they bring us, and what will they do for us? We hope for an increased store of worldly things. We would broaden our acreage and have our barns plenteously filled, our manufactories, merchandise, banks and other branches of business enlarged. It would not seem well for three hundred and sixty-five days to pass and leave no proof of successful toil and prudent economy. We should hope and work for an increase in knowledge. We should acquire a greater knowledge of the world, of facts and principles. To successfully invade some field of thought, science, history or invention is good and laudable.

Let us "search the scriptures more diligently and earnestly that we may know more of God; of his attributes, his purposes and plans, and thus be prepared to render more acceptable worship and more cheerful obedience. Without knowledge of God's will we cannot do his will, and we cannot know his will without careful and prayerful study of the Bible, the only revelation of his purpose and his will.

May we have the spirit of Christ, and emulate his example in doing good to others as we may have opportunity. May we speak more gentle words and do more deeds of kindness for the uplift and benefit of our fellowmen and the glory of God.

We should earnestly endeavor that the days of 1929 bring a decided improvement in ourselves. We should be wiser and better at the end of this year than at its beginning.

The desire of every true man is for "growth in grace and in the knowledge of our Lord Jesus Christ"—closer relation and fellowship with God. Finally, if this year should bring us to the end of this life, may it also bring us victory over death and an abundant entrance into the Paradise of God.

—C. M. Sherrouse, Biloxi.

BUNKER HILL

Our Pastor, Rev. L. T. Aultman, is always wide awake looking for some good deed to perform, to help the people and to glorify Christ.

On December 23, 1928, he presented to the church \$224.95 as a Christmas gift to show his thanks and appreciation for its feeble cooperation and support and to help bear the burden of the church debt. I wonder how many of Mississippi's pastors did that much for their churches.

Bro. Aultman is ever seeking to find something good to do, and never fails to find it. He has been a wonderful pastor, and has added many stars to his crown because of his Christ-like life. To know him is to love him. Everywhere he goes he reveals Christ in his life.

—A Lay Member.

On Dec. 16, 1928, with sorrow in our hearts Shiloh Church gave up our dearly beloved pastor, J. F. Tully, who has been faithful with us. My prayer is God's richest blessings on him.

—M. A. Cole, Houlka, Miss.

IN MEMORIAM

Hilda Wiggins, daughter of A. E. and Sallie Wiggins, 8 months old beautiful, bright child, died at Crystal Springs. Was buried at Good Water Church, Smith County.

Weep not, parents, for your sweet baby. The Lord gave her to you all and the same Lord took her home. He will give her back to you all some glad day when parting will come no more.

—D. W. Moulder.

Ellzy

Mrs. Sarah E. Ellzy was born Dec. 6, 1867; died Dec. 16, 1928. She was married to Frank Ellzy Feb. 9, 1880. To this union were born 5 children, 4 boys and 1 girl—1 boy and the girl dead. She joined the Baptist Church at Old Ocoka when young, moved her membership to Calhoun. Sister Ellzy was a good woman, loved her husband, children and church. She raised a fine set of children. She was buried at Old Leaf River Church, Covington County.

—D. W. Moulder.

Polk

Daniel Lewis Polk—Nov. 11, 1864—Dec. 18, 1928. He was married to Eugenia Lee Pond in 1888. To them were born 6 boys and 2 girls; 3 boys dead. He joined the Baptist Church at Rock Bluff in 1885; moved to Zion, then to Beulah, Polkville. I have been his pastor 20 years. He was sound in the faith, loyal to his church and pastor, good to his family, a good neighbor and citizen. He suffered long, but bore it with patience till the Lord delivered him out of his afflictions. He was buried at Concord.

—D. W. Moulder.

Hitt

Emma Lucinda Hitt—April 5, 1869—Dec. 8, 1928. Daughter of Rev. James A. and M. E. Hitt. She stayed with her father and mother till they died. She then kept house for her brother, James, and raised his children after his wife died. She joined the Baptist Church at Mt. Carmel, moved her membership to Louin. She was living at Forest at the time of her death. She was kind, and one of the greatest Christian women I ever knew. I was her pastor six years. She was buried at Mt. Carmel. I was assisted in the services by Bro. G. S. Jenkins.

—D. W. Moulder.

Fortenberry

Donnie Percy Fortenberry—Jan. 8, 1890—Dec. 14, 1928. Son of Willis and Rachel Fortenberry. He was married to Berdie Kennedy Jan. 1, 1918. To them the Lord gave 3 girls and 1 boy. Joined Beulah Church July, 1906. He was soon elected deacon and teacher of the Bible Class. He was always ready for every good work. He was one of the most consecrated men I ever knew. When called to die, he was ready and willing to go.

The funeral service was held at Beulah; buried at Sharon Cemetery.

—D. W. Moulder.

REV. J. E. WATTS

Sadness swept over our town on the afternoon of Dec. 21, when the news of Rev. J. E. Watts' death was broadcast. Bro. Watts had lived in this community for more than seventy years. Thirty-five years of this time he spent in active service as a pastor, retiring about twenty years ago when his health failed him. He carried the Word of Life all over this Delta when there were only scattered settlers here and there; going through cane breaks, swamps, rain, snow, cold or facing the scorching noon-day sun, with a smile, a helping hand and a "God bless you", he led many to know Jesus as their personal Saviour.

He was pastor of his home church for thirty-two years. This church was located out about one and one-half miles from our little town on the bank of a bayou. Here before Ruleville was ever dreamed of, he led Olive Branch Church on to great undertakings for his Lord. After Ruleville was settled and a church organized here, the Olive Branch Church soon disbanded, most of the members coming to Ruleville. So, in a large measure, he prepared the way for the present Ruleville Church. As a pioneer worker eternity alone can reveal the good he did to this Delta.

Bro. Watts was in his eighty-first year. Funeral services were conducted in the Ruleville Church by the writer, assisted by Revs. Shipman and McCafferty of the Methodist Church and Rev. W. R. Cooper, pastor at Drew. Interment in Olive Branch Cemetery.

Bro. Watts leaves a widow, one son, three brothers and a sister, a host of relatives and friends to mourn his going. To the sorrowing ones we extend our sympathy and prayers and commend to them the Grace of God, which is able to sustain them.

—Geo. S. Jarman, His Pastor.

GRATEFUL AND READY

These words express the feelings of my heart as I turn from the old year into the new one. The past year was a busy and a happy year for me. My work as an Evangelist has carried me from the Tennessee line to the Gulf and from the Alabama line to the Mississippi River. I have held meetings in the country, in towns and in cities. I have delivered about six hundred sermons and addresses, conducted Sunday School, Normal Courses, led in putting The Baptist Record in the budgets of many churches, aided in securing better methods of work in the churches and have seen about two hundred people added to the churches where I labored.

As I review the year's experiences my heart fills with gratitude. First of all, I am grateful to God for this privilege to serve and for the preservation of my life and health. Second, I am grateful to the pastors and people for their kind treatment and for the co-operation which under God made the above results possible. Third, I am grateful for the expression of confidence shown by the Convention Board in electing



SACRED RADIO PROGRAMS

Saturday, Jan. 12

- 6:30 A.M. Sacred Music—Muscatine, Iowa—KTNT.
6:30 P.M. Weekly Review of International Sunday School Lesson—Fort Worth, Texas—WBAP.
8:30 P.M. Negro Spirituals—Gainesville, Florida.—WRUF.
10:29 P.M. Sessions Westminster Chimes—Denver, Colo.—KOA.

Sunday, Jan. 13

- 6:30 A.M. Sacred Music—Muscatine, Iowa—KTNT.
8:30 A.M. Children's Sacred Program—Kansas City, Mo.—KMBC.
9:57 A.M. Broadway Baptist Church—Louisville, Ky.—WHAS.
11:00 A.M. Radio Question Box—Chicago, Ill.—WJBT.
11:00 A.M. First Baptist Church—Oklahoma City, Okla.—KFJF.
12:00 Noon Sacred Programs—Muscatine, Iowa—KTNT.
12:30 P.M. Sunshine for Shut-Ins—Chicago, Ill.—WJBT.
3:00 P.M. Sacred Concert—Oklahoma City, Okla.—KFJF.
1:30 P.M. Rev. Harry Emerson Fosdick, "Importance of Ordinary Man"—NBS System.
6:15 P.M. Religious Book Review—Chicago, Ill.—WJBT.
7:30 P.M. First Baptist Church—Oklahoma City, Okla.—KFJF.
7:45 P.M. First Baptist Church—Shreveport, La.—KWKH.

Station	Wave Length	Frequency	Power (Watts)
WBAP	374.8	800	5,000
WRUF	204	1,470	5,000
KTNT	258.5	1,170	5,000
WHAS	293.9	1,020	5,000
KWKH	352.7	850	20,000
KOA	361.2	880	12,000
WJBT	389.4	770	500
KFJF	204	1,470	5,000
KMBC	315.6	950	1,000

me to the same work for another year.

Turning my thoughts to the new year, I can say with Paul, "I am ready", and I am ready to preach the gospel to any who may be led of the Holy Spirit to give me that privilege. My initial services of the year have been that of marrying the young and burying the dead for some of the sick pastors of Laurel, and lending some assistance to pastorless churches in securing pastors. The first Sunday is used to supply for the saints at Brandon.

Brother Compere, who has been working with me since the first of August is a good preacher as well as a very acceptable song leader and soloist.

With the added information se-

cured by the experiences of the past year and spurred on by the confidence of the brethren and sense of the need of the people for the Gospel we are ready and anxious to do better service this year.

Our first meeting is with Pastor W. C. Howard and his little church out from Flora which begins the fourth Sunday in January. Several brethren have spoken of using us during the year and we are hoping they will take the matter up with their churches and help us to begin a schedule.

Please remember two things. First, we are the servants of the denomination and any pastor or church is welcome to our services. Second, that we cannot hold all our meeting in the late Spring and during the Summer. Somebody use us early.

Praying God to guide all his people into great and unselfish service during this year and pleading to be remembered in your prayers, I am

Yours in service,

—Bryan Simmons.

P. S.—While I have moved my family to Laurel, I have arranged to keep my post office address, Learned, Miss. Learned is a small place, centrally located and the Post Master is a personal friend who delights to see that my mail is forwarded promptly. So write me at Learned, Miss., unless otherwise instructed.

A NEGRO'S VOICE

The Negro cannot afford to do wrong. We cannot afford to lose our decency, our self-respect, our character. No man will ever be the superior of the man he robs; no man will ever be the superior of the man he steals from. I would rather be a victim than a victimizer. The Ne-

gro would rather be wronged than to do wrong. And no race is superior to the race it tramples upon, robs, and maltreats. The Negro can afford to be patient. God is not dead. His chariots are not unwheeled. It is ordained of God that races, as well as individuals, shall rise through difficulties. What should we care then, though all the lowlands be filled with threats, if the mountains of our hope and courage and patience are filled with horses and chariots of Divine rescue?

We can justly acclaim the truth of the writer who said:

"The slave's chain and the master's alike are broken,

The one curse of the race held both in tether;

They are rising, all are rising,

The black and the white together."

—A. J. Finch.

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Gene Tunney

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You, too can earn better health with Nujol. Buy a bottle from your druggist on your way home today. Sold only in sealed packages.

REPORT OF BAPTIST BIBLE INSTITUTE

Thirty-five professions of faith each week would be a glorious report for any great mission field to make. The students of the Baptist Bible Institute in New Orleans have had that many to openly confess Jesus in their practical work alone, and this does not include meetings held in the churches here in the city and elsewhere.

When this school was founded, our Baptist people knew that we were facing the most challenging missionary opportunity in the South. The Bible Institute is taking the gospel to the vast throngs who crowd the streets and parks and market places, and the docks and the prisons and hospitals are being turned into places of worship. The department of practical work is under the direction of one of the professors, and every week the students are assigned to services which take them to some forty different places in the city. If paid for by any one of our boards, this mission work could not be done for less than \$40,000 per school year.

In ten years since the Bible Institute was founded, Baptists have increased several times more than in one hundred years preceding. In numbers they have grown from about one thousand to five thousand, and in gifts from \$17,064.78 in 1917 to \$142,490.98 in 1928. About the same proportion holds good in wealth and in position and in church buildings and parsonages and in number of organizations and missions and good-will centers.

The student roll this year began with 140 on the first day and now numbers 182. As is always true, others will come at or near the beginning of each quarter. Sixteen states are represented and five foreign countries. The school is happy to welcome a number of near by pastors, who come between Sundays for graduate study.

Those who constitute the teaching force of the Bible Institute for this year are W. W. Hamilton, President and Professor of Evangelism; Byron H. DeMent, New Testament Exposition and Bible Doctrines; J. E. Gwatkin, Biblical Introduction and Associate in New Testament; W. E. Denham, Old Testament Exposition; R. P. Mahon, Missions and Religious Activities; E. O. Sellers, Gospel Music; L. G. Cleverdon, Religious Education; E. F. Haight, Christian History; J. E. Dean, Assistant in Old Testament; M. G. Beckwith, Assistant in Gospel Music; L. Bracey Campbell, Assistant in Evangelism and Homiletics; Bessie Welch, Assistant in Religious Education. Scholarships have been given to some specially well equipped students, in return for which they are acting as tutors in preparatory classes.

On February first the Bible Institute must meet at the banks obligations amounting to \$110,500, consisting of a note for \$75,000, bonds of \$25,000, and interest \$10,500. The Louisiana Memorial to the Southern Baptist Convention, asking that the school may go afield for help, is being held in abeyance until the Christmas offering is completed to

see if the present necessities will be met. Pledges in Louisiana of \$163,827.89 to the Bible Institute were merged with the 75 million fund and were lost to the school, and the present situation is acute and calls for heroic giving. The debt is largely for property purchased.

This youngest child in our theological family is growing, and is dependent upon the denominational gifts for its running expenses. It has only \$10.00 endowment. What miracles have been wrought with such limited funds! The Bible Institute is anxious and hopeful and expectant as it looks in faith to the Christmas Thank Offering, which, in answer to the daily prayers of students and faculty, has come to the kingdom for this time of acute need. The school has been loyal to the program, and has believed that Southern Baptists would provide for its absolute necessities.

Everything possible is being done to live within the meager allowance, and to carry on without calling on the banks for a loan. By carefully watching every expenditure, and by holding back temporarily on salaries, the Institute has met its obligations. Some friends have sent in extra gifts, and some collections have been made on recent New Orleans campaign subscriptions. Scholarships given by faculty members and a few others have enabled some most deserving students to come, but very many have been kept away for lack of such help.

New Orleans and the territory near by are feeling more and more the presence and prayers and work of the faculty and students of the Baptist Bible Institute. All of the debt incurred by the purchase of the property, and all of the money expended in maintaining the school, would be a wise missionary investment even if there were no returns other than the wonderful results in and around the Crescent City. Southern Baptists need only to review the history of their work in this difficult mission field to realize that now the fields are white unto harvest. Our people must not fail to pray for God to thrust forth laborers, and they must not fail to give to the Baptist Bible Institute the endowment and the income necessary to continue its increasing service to New Orleans and to the adjacent territory and to our Convention and to all the work of our Lord Jesus Christ.

THE MAKING OF A GREAT MINISTER

By F. M. Powell, M.A., Th.D., Department of Church History, The Southern Baptist Theological Seminary

Every God-called man should desire to be as great as possible, for no task on earth requires "greater bigness" than that of the Christian ministry.

So recently among us, that even yet we cannot realize that his prophetic voice is still, one of the greatest preachers of history has slipped, quietly and victoriously, from our midst. Dr. Edgar Young Mullins combined in one vital, dynamic and charming life more elements of greatness than any man we have

ever known. He was a scholar without pedantry; he was a saint without oddity; he was an executive without strain and a leader without a peer. His fine physique, social grace, commanding personality, natural dignity, coupled with approachableness and sympathy, his capacity for work, his indefatigable energy, his charm and simplicity of speech would mark him as leader in any group.

But his chief greatness was as preacher. There, all his endowments, by nature and by grace, were magnified and glorified by a life of study, experience and expression. It was in the pulpit that all latent powers came to happy fruition. At no place in his unique career so much as in preaching the gospel did all the gold of his God-filled mind shine forth with such wealth and brilliance. Dr. Mullins never ceased to be a student. He never preached "at random". A colossal mind he possessed, but the expression of a poet. By training he was a philosopher; it was his in a great degree to tread the rare air of the upper reaches, but he never lost touch with the warm paths made by needy, hoping humanity. It was his in a degree we have never seen in any one else, to popularize philosophy. He took the highest, richest flights of philosophy and made them the handmaid of theology; and theology, under his deft touch, became the bond-servant of the blessed evangel of Jesus Christ.

God does not make mistakes. If he calls us into the ministry, He likewise urges us to "stir up our gift". Dr. Mullins did not excel simply as a teacher of preachers, he preached with power because he knew Him whom he had believed. He not only finished his college course, he finished his seminary course, and while he was pastor, although of gifted and conventional congregations, yet his love for the lost sent him often into the streets, where he received a training that cannot be secured in any other way. His missionary zeal, beginning with volunteering for foreign service, grew through all the years, and helps, in part, to explain his career as a preacher of a full gospel for the whole world.

Let us thank God for giving us such a preacher as E. Y. Mullins for so many gracious years, and with a holy, humble sense that we, too, have been called of God to reveal His Son in us, let us also be diligent in season, out of season, in every good word and work that we may be more completely furnished as a good and great minister of Jesus Christ.

THE JEFFERSON DAVIS COUNTY W. M. U.

The Jefferson Davis County Quarterly W. M. U. met with Society Hill Baptist Church, Dec. 15, 1928. Despite the unfavorable weather, a goodly number of Baptist women from various churches of the county were present, bearing testimony of their interest and good works.

Mrs. D. D. Fortenberry, County W. M. U. Superintendent, called the meeting to order. After singing "Thy Kingdom Is Coming", we were

led in prayer by Mrs. J. S. Dale.

Rev. W. S. Landrum gave an inspirational talk on Stewardship.

Miss Minnie Landrum, returned missionary from Brazil, gave us something of the history of these people, also of the hardships of a missionary in this land. Miss Landrum is very much endeared to the people of Brazil, and says that if she had a hundred lives to give that she would give them all to Brazil, because the people are so eager for the Gospel. While we celebrate our fortieth Ruby Anniversary, they are celebrating their twentieth.

For the noon hour, the good ladies of this dear old Mother Church had prepared a bountiful spread which all appreciated and partook of with pleasure.

In the afternoon reports from various churches were read and discussed. Mrs. J. B. Quin of Prentiss reported that Prentiss W. M. U. had reached the standard, of which they were justly proud. We are hoping that all the churches of Jefferson Davis County may do this during the year 1929.

Rev. J. B. Quin gave us a lesson on Bible study. He emphasized the importance of Bible study in our unions and of prayer at stated times and places, also what the church means to the world in serving others.

Mrs. C. E. Thompson gave reasons and plans for beautifying our church grounds. She impressed the thought that we make our church grounds beautiful because we love our church and love God and want passers-by even though they never enter the church to know that somebody is interested.

The next meeting will be held with Ebenezer Church in March, 1929.

—Esther Sinclair, Sec.-Treas.

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